The Canadian Jewish news

20 Pages | Friday, November 28, 1975 | Kislev 24, 5736 | 25¢

Trial date is fixed for actions

TORONTO —

All of the lawsuits brought by Rabbi Stuart Rosenberg against Beth Tzedec Congregation and its officers have been placed on the peremptory list for trial on March 1, 1976, according to a decision handed down by Mr. Justice R.E. Holland, of the Ontario Supreme Court.

Any preliminary proceedings must be completed by Feb. 10 to permit the actions to go ahead on the March 1 date when it is likely the cases will be heard in the order the writs were issued.

Mr. Justice Holland reserved the costs of the applications to be disposed of before the trial judge, except the cost of the applications and the preparation for trial in the two libel actions which are to be paid forthwith by the defendants in these two actions. This portion of the order respecting costs is under appeal.

Another action for damages against the synagogue and its officers has been initiated by lawyers for Rabbi Rosenberg. It concerns manuscripts and materials which the plaintiff alleges have been destroyed.

UJA blitz counteracts mail strike

TORONTO —

The United Jewish Appeal campaign leadership is counteracting the postal strike with a strategy of special canvasses and blitz weeks on a scale more comprehensive than in any previous campaign, according to Morris Starkman, 1976 chairman of the professions division.

Starkman, who heads an accounting firm, has been involved with the UJA for many years. Last year he was an associate chairman of the business and professions division and in the 1976 campaign he is responsible for the division that includes lawyers, doctors, dentists, pharmacists, accountants, optometrists, brokers and insurance agents. Starkman and the chairmen in his division have made plans for full-scale canvassing right through December.

"The campaign is going ahead despite the difficulties we are experiencing with the mail strike," Starkman explained. "We have to reach our prospects now. There's no way we can afford to sit back and wait for a more convenient and conventional type of contact. Israel's need for our dollars is desperate and recent world events emphasize as never before that all of us are living in a most crucial-period in our history. We must help support Israel and each other. There's no one else."

Reviewing activities in his division, Starkman said that the law offices of Goodman and Carr were a hive of activity all last week as 120 canvassers in the lawyers' division covered 1,200 prospects in the third annual blitz week held by Jewish lawyers.

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Morris Starkman of the UJA

IT'S CHANUKAH, NOT YOUR BIRTHDAY!

Claude Bitton, who came to Canada from Morocco seven years ago, helps daughter Michelle, 2 1/2, light Chanukah candles. Michelle wasn't quite sure what the occasion was and at first thought it was for her birthday. Bitton is first vice-president of Toronto's Mogen David Congregation. The holiday starts at sundown tonight. (El-Baz photo)

Survey shows keen interest taken in Jewish education

By PATRICIA RUCKER

TORONTO —

Almost every Jewish family in Toronto sends their children to a Jewish school at one time or another.— even if only for a year.

This is not simply an opinion, but one of the results of a unique survey of Jewish families conducted in 1973 by the Study Committee on Jewish Education of the United Jewish Welfare Fund. Over the past two years, the data has been coded and transferred to computer tape for analysis, and some of the results have just been published as part of the Study Committee's final report.

The information on the number of Jewish families involved in Jewish education came as a surprise to Study Committee members. When the survey was first undertaken, the conventional wisdom, based on enrollment figures for all forms of Jewish schools, was that only about half of the Jewish children in Toronto received any form of Jewish education.

The committee was particularly anxious to survey families, with no involvement, to discover just why they were not interested in a Jewish education for their children, and the original sample, chosen randomly from the entire Jewish population of Toronto, was intended to include, out of a total of 500 families, 250 such "out-reach" families.

But this goal proved impossible to reach. There simply weren't enough outreach families in existence.

The final tabulations showed that out of the complete sample of 390 families, only one-sixth could be classified as out-reach. The true number may be even lower, since the sample covered families with children aged from 3 to 27. Families with very young children (6 years or less) may very well be "in-reach" families in another year or so.

Another misconception cleared up by the results of the survey was that outreach families tend to live in outlying or non-Jewish areas. When census tract after census tract was screened for eligible Jewish families, both types (in-reach and outreach) were found to be evenly spread throughout the areas covered.

The substitution of facts for impressions is the whole purpose of the survey, designed by Dr. B.A. Griffith, former head of the University of Toronto's computer sciences department, and conducted by Study Committee staff with the aid of approximately 50 volunteer canvassers.

As the committee points out in its introduction to the report on the survey, members found that they were lacking hard facts about the make-up and background of the Jewish community. The only way to get them was to conduct a representative survey that would contact a fair sample of the entire Jewish population.

The information collected covers areas of interest to many Jewish organizations. Respondents were asked about their attitudes towards religious observances, Israel, UJA contributions, humanitarian causes, anti-Semitism and their commitment to the Jewish community.

One measure of attitudes to facets of Jewish life used by the survey was a scale devised by Dr. Marshall Sklare, a prominent American Jewish sociologist, and used by him in several American studies. Attitudes in the Toronto community can thus be compared with those of other Jewish commu those of other Jewish communities in North America.

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President asked to refuse help to vote's backers

WASHINGTON (JTA) –

The House International Relations Committee unanimously voted in favor of a resolution asking President Ford not to make any new U.S. aid commitments to any nation that voted for the United Nations resolution equating Zionism with racism, "or for similar measures," pending full-scale review by the Congress of U.S. military and economic assistance to those nations.

The committee's resolution, introduced by Rep. Donald Fraser (D. Minn.), also asked Ford to identify those UN programs which no longer may be compatible with U.S. principles and interests and submit them to Congress within 90 days.

Under the foreign aid bill now before Congress, the administration has asked funds for Bahrain, Brazil, Cyprus, Egypt, Indonesia, Jordan, Malta, Portugal, Syria and Turkey, all of which voted for the anti-Zionist resolution.

Israel reassured on policy of U.S.

WASHINGTON [JTA] —

Secretary of State Kissinger reaffirmed that the U.S. has not altered its position toward the Palestine Liberation Organization and stressed that no change would be made in any case before "the fullest consultation with Israel."

Kissinger, appearing before a subcommittee of the Senate Foreign Relations Committee, made that statement when asked by Sen. Hubert H. Humphrey (D.-Minn) to explain why Israel was disturbed by the statement of Deputy Assistant Secretary of State Harold Saunders before a House subcommittee last week which some Israeli circles saw as a softening of the American stand toward the PLO.

Kissinger replied that he has repeated "innumerable times that the U.S. will not consider dealing with the PLO until it recognizes Israel and UN resolutions" 242 and 338. "If we change it, it won't be announced by a deputy assistant secretary before a Congressional subcommittee. It would be on the level of the president or the secretary of state and after the fullest consultation with Israel."

Kissinger told the committee that if Israel collapses because of the armaments (supplied to the Arabs) by the Soviet Union, it would have the "profoundest consequences for democracy in the U.S. and other parts of the world."

Kissinger said such a collapse would strengthen radical forces in the Middle East and would have grave consequences for the U.S. economy and security and the industrialized nations of Europe and Japan.

The secretary of state made these statements during his defence of the administration's $4.7 billion Middle East aid program. His strong emphasis on the essentiality of Israel's continued existence came after he was pressed by Sen. Jacob Javits (R.-N.Y.) to tell the sub-committee exactly why aid to Israel is important.

Said Kissinger: "our new friendship with Egypt does not in any way undermine our traditional commitment to the security and survival of Israel." However, he implied that Egypt's case for U.S. aid is "equal" to that of Israel. He said that Egypt "has courageously embarked on the road to peace and moved from confrontation to negotiation as a means to resolve the Arab-Israel dispute."

At Habitat Conference

Leaders oppose UN contract guaranteeing PLO presence

By LEWIS LEVENDEL
CJN Associate Editor

OTTAWA —

Canadian Jewish leadership made it clear to a national news conference last week it does not propose to ask the government to cancel Habitat, but it objects strongly to the government signing any contract with the UN guaranteeing PLO participation.

"The government should sign the contract with the proviso the PLO should be excluded from the conference in Vancouver next year," Rabbi W. Gunther Plaut told the newsmen.

(The government is expected to sign such an agreement soon. Among other things the agreement will provide that observers such as the PLO shall be given virtually the same privileges and immunities as regular delegates.)

"We are not opposed to the UN and UN conferences," said Canadian Zionist Federation President Phil Givens. "If there will be opposition to the conference, it will be in the nature of whatever the local community (Vancouver) feels it wants to do to indicate its displeasure."

Sydney M. Harris, national president of the Canadian Jewish Congress, declared "we are pleased beyond words regarding the stand of the government and Parliament on the UN racism resolution. We are discouraged at the fact the government is still issuing ministerial permits to allow an organization, not ordinarily allowed in, to enter Canada."

The three Torontonians served as spokesmen for the organized Jewish community following a three-hour conference of 100 Jewish leaders from coast to coast at the Skyline Hotel. Among the highlights of the meeting were the drafting of a resolution, presentations by Harold Buchwald of Winnipeg; UIA national vice-president Joe Lunenfeld of Toronto, Harris, Givens, the conference chairman, and Rabbi Plaut (see below), and the appearance of External Affairs Minister MacEachen who gave a 10-minute speech.

The minister reiterated Canada's condemnation of the UN resolution, saying he hopes in the future Canada can have an influential role in erasing this "objectionable and unacceptable" resolution. (MacEachen later in the day told reporters there is no possibility the government will withdraw the invitation to hold Habitat.)

The conference resolution condemned the UN resolution as "without foundation and in itself an instrument of hatred" and reaffirmed commitment to the survival and security of Israel and the Zionist ideal.

Part of the resolution read — "As Canadians, we are proud of our government which voted against this resolution. Canadian moral outrage was reflected in the unanimous condemnation of the UN resolution by the House of Commons...we join with the majority of Canadians who are committed to the survival of all democratic nations."

Cont'd on Page 19

Re-establish respect for Zionism, Rabbi Plaut urges at conference

OTTAWA —

A tough-talking Rabbi W. Gunther Plaut helped mobilize a national emergency Jewish leadership conference into action with his call to the community to re-establish a respect for and admiration of Zionism as the basic religious and national policy of the Jewish people.

Addressing 100 leaders from across the country at the Skyline Hotel, last week, the vice-chairman of the Canada-Israel Committee said: "We are still afraid to say what we want to say and to let the chips fall where they may... Zionism has become a perjorative in the mouths of many and I find that golus-minded Jews too, are veering away, shieing away from even using the word."

The rabbi of Holy Blossom Temple reminded his audience that Zionism is a holy concept; "we have earned the title Zionist, not because other nations, too, have national liberation movements, but because ours was the first, the greatest and the one that is most deeply tied to the core of history."

In his hard-hitting speech, after expressing gratitude at Canada's stand on the racism resolution, he lashed out at the government's abstention on the resolution regarding PLO participation at the Geneva Peace Conference.

"We must ourselves understand, and we must ultimately make government understand, that part of the calamity in which we find ourselves today is the fact that the PLO was given elbow room little by little, that we did not come down hard on terrorism, that we waffled here and there so that every additional concession to them became ultimately the foundation for every greater claims on their part."

Terming this "specious reasoning" in complete contrast to the government's basic principles, Rabbi Plaut declared: "It is the same kind of contradiction which makes the government deny legitimacy to the PLO as an organization and yet makes our ministers give permits to representatives of the PLO."

The rabbi also had harsh words for Canadian UN ambassador Saul Rae, who, he said, "failed to express moral outrage while condemning the resolution on racism."

He continued: "I think we have to let the government know that we are gravely disappointed. Our representative called this resolution — not as Daniel Moyinhan did, 'obscene or 'immoral,' but used such waffling terms as 'imprecise,' 'contentious' and 'inappropriate.' One would almost be left with the impression that had the resolution been phrased more cleverly, Saul Rae on behalf of Canada might have acceded to it."

He urged Canadian Jews not to slip into the moral morass of confusing Arabs and PLO. "We know that ultimately Israel must live with the Arabs inside and outside its own borders and we as Jews, following ancient dicta, do not hate sinners, we hate sin. However, we are opposed to, we are bitter and sworn enemies of those who would support the PLO and its aims of exterminating Israel. We must make this distinction and keep it in mind."

To Rabbi Plaut, the Jews' real enemies are the Soviet Union and its henchmen — "the new Nazis of our era. In various guises they are pursuing a vigorous and vicious policy of anti-Semitism inside and outside their own countries. We must hold this up to obloquy, we must do this vigorously and without fear, and if in the process we shall lose some 'pink' supporters from various campuses and intellectual scenes, so be it."

Calling for a program of action to counteract the resolution, he said "we have to warn both ourselves and the world around us of the danger of anti-Semitism which this resolution clearly intends to revive. At the same time, we have to make it clear in our own minds that we are fighting not only for ourselves alone, but for freedom at large...we will further have to make it clear both to ourselves and to the Christians that their own survival too, depends on us. We must tell them that they have to stand with us now, or they will go under."

CJN writers are winners of international press awards

MIAMI BEACH —

The Canadian Jewish News has captured three out of eight Smolar Awards given for excellence in North American Jewish journalism in 1975. The winners are associate editor Lewis Levendel for national news coverage, staff reporter Sheldon Kirshner for local news coverage and J.B. Salsberg for his regular column on the contemporary local scene filtered by shtetl recollections.

Announcement of the winners was made last week by Lavy M. Becker of Montreal, chairman of the Smolar Award Committee of the Council of Jewish Federations and Welfare Funds at its annual general assembly here. They were chosen from 170 entries in eight news, editorial and feature categories in the fourth annual Smolar competition.

Levendel, 32, has been with **The CJN** for 4½ years. A native of Ottawa, he received a citation "for meritorious, in-depth coverage of local community issues and news," in 1974 from the Smolar Award committee. His entry this year was highlighted by coverage of the Canadian Jewish Congress Plenary Assembly.

Kirshner, 29, joined **The CJN** in 1974 as a reporter and editorial writer. Born in Germany, he grew up in Montreal and later spent 2½ years in Israel. He was cited for his stories and analyses of Jewish life in Toronto.

Salsberg, a long-time national and local community leader, and a former politician, has been a page five columnist for 4½ years. His entry was featured by reminiscences of shtetl life.

The Smolar Awards were established in 1972 to recognize achievements by outstanding North American journalists whose work appears in English Jewish newspapers. It was created in tribute to Boris Smolar, editor-in-chief emeritus of the Jewish Telegraphic Agency.

The Smolar Award committee is made up of distinguished representatives of the Jewish and general press, the arts and letters, the field of public relations, community leadership and CJF board. Among the 20 members are authors Elie Weisel and Gerda Klein, and Monty Berger of Montreal.

Commenting on the award winners, committee chairman Becker said: "Most impressive...has been the size of the entry field, the keen level of the competition in all categories and the ever widening range of issues, stories and journalistic styles displayed. It says quite clearly that the reading available to the Jewish community is richer than ever before — a tribute to the reporters, columnists, feature writers and editors who are engaged so noticeably and energetically in reaching for new levels of North American Jewish press completeness and excellence."

Canadian Jewish News winners in the Smolar Awards competition for excellence in North American Jewish journalism exchange congratulations. From left, they are associate editor Lewis Levendel, columnist J. B. Salsberg and reporter Sheldon Kirshner. The CJN garnered three out of the eight honors awarded. (El-Baz)

World News

A touching, tearful reunion of a Soviet Jewish woman and her brother after 39 years of separation takes place at Tel Aviv airport. The man had emigrated to Israel with his parents when he was three but his sister who was in early 20's at the time, did not go with her family because her husband did not want to leave the Soviet Union. (Religious News Service photo)

Mobile police unit placed in Zion Square after blast

JERUSALEM [JTA] —

A mobile police station was set up in Zion Square to maintain strict control over traffic in the aftermath of the bomb explosion in downtown Jerusalem that took six lives. It was the third terrorist perpetrated blast in the Zion Square area since last July and the second to cause fatalities. As a result, maximum precautionary measures have been instituted and Police Minister Shlomo Hillel asked the cabinet to approve additional security measures.

Many of the 60 Arabs arrested for questioning directly after the blast remained in detention. Police conducted spot checks and searches of all Arabs passing between East and West Jerusalem. The mobile police station will remain in Zion Square "until further notice," police sources said.

Police had the additional task of preventing hot-headed Jewish youths from invading Arab quarters for reprisals. Two explosions rocked the West Bank towns of Ramallah and El Birrah injuring two persons and causing damage, but it was not clear whether they were caused by revenge-seeking Jews or PLO terrorists opposed to Israeli plans to extend administrative autonomy to West Bank Arabs.

The explosions on the West Bank were caused by bombs planted under automobiles with Israeli license plates. They occurred after sometimes violent demonstrations by students in both towns in favor of the PLO and against Israel autonomy plans which are regarded as an attempt to weaken PLO influence in the administered territories.

Mayor Josef Almogi of Haifa, displays 3,000-year-old jug found in an archeological dig found at resort of Shikmona. In it was box of olives. (IPPA photo)

Israelis evacuate Sinai coast town in accordance with Egyptian pact

RAS SUDAR, Sinai [JTA]:

An Egyptian civilian administration took over this town on the southwest Sinai coast some 48 hours after the last Israeli soldiers withdrew in orderly fashion ending nearly nine years of Israeli control of this area of Sinai. Ras Sudar, which is surrounded by oil fields, was the first area evacuated by Israel under the terms of the second interim accord with Egypt signed in September.

The Israeli flag was hauled down from the town hall and replaced by the United Nations' blue flag. Contingents of the United Nations Emergency Force (UNEF) handed the town over to Egyptian civilians.

The Israelis left behind their air conditioners, sure to be a comfort to the 100 Egyptian policemen and oil technicians moving in. More important, the oil pumping machinery, much of it new, modern equipment installed by the Israelis, is in tip-top condition and did not miss a beat during the change of administration.

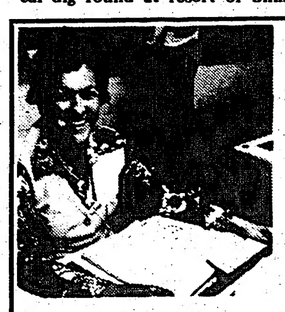
Israeli engineers instructed blue overalled Italian technicians in the operation of the equipment and the Italians in turn will train the Egyptian technicians who will be joined by a small number of American oil personnel. The Italians expect to be home for Christmas.

There was no ceremony when the Israelis pulled out, just an exchange of salutes and handshakes with the UNEF officers. The local UNEF commander, Brig. Gen. Bengt Liljesttrand, of Sweden, shook hands with the chief Israeli liaison officer, Col. Shimon Levinson, and expressed thanks for the co-operation of the Israeli government and military in the change-over. "I hope our activities here will contribute toward peace. I want to thank the Israeli soldiers stationed here for keeping the place in perfect condition," the Swedish general said.

Israel's population climbs to 3.5 million

JERUSALEM (JTA) –

The population of Israel is now 3,451,000, the Central Bureau of Statistics announced recently. Of this total, 2,921,000 are Jews and 530,000 non-Jews. The overall population growth during 1974-75 was 2.1%: the Jewish population increased by 1.8% (51,000) and the non-Jewish population increased by 3.7% (19,000 Moslems, Arabs, Christians and Druze). The slow rise in the growth of the Jewish population was partly related to a drop by 48% of the number of olim arriving in Israel last year. Only 22,000 immigrated to Israel during 1974-75.



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Largest kibbutz plans for its elders

By NECHEMIA MEYERS

REHOVOT —

"There are no old-age pensioners in Kibbutz Givat Brenner," I was proudly informed by 69-year-old Avraham Ya'ari, who deals with health services at Israel's largest collective settlement.

"Sure," he explained, "a third of our 900 members are over the age of 60; yet all except a handful are still working at least a few hours a day. Nobody is allowed to feel, like so many pensioners I have met in the cities, that he has nothing left to do but kill time — until time kills him."

Givat Brenner bends over backwards to ensure that older members are provided with jobs that they are capable of performing. Indeed, at the age of 40 or 45 a kibbutz member who has been doing hard physical work for many years — perhaps ploughing the settlement's fields or pouring hot metal into moulds in its foundry — begins looking around for another, less physically demanding occupation. And if, for example, he wants to do cost accounting in one of the kibbutz factories, of which Givat Brenner has four, he will be sent for training in this new profession.

One of the factories, which specializes in the production of reed mats and toys, was set up specifically to provide places of work for men and women with handicaps of one sort or another. Most of its staff are oldsters, supplemented by a few pregnant ladies and younger people with health difficulties. Yet this factory is not a charitable enterprise. Year after year it makes a profit, albeit a modest one.

More surprisingly, the kibbutz laundry, which handles the clothing of almost 2,000 people, is operated by members of a team who elsewhere would probably be sitting on park benches. This is possible because the laundry is equipped with highly automated (and expensive) machinery chosen with the physical limitations of older people in mind.

Sixty and 70-year olds are heavily represented in many other kibbutz services, where their special situation is again taken into consideration. Chana, the 67-year-old lady who used to run the settlement's huge kitchen, can no longer stand up to the tensions involved. So, instead, she helps by preparing the vegetables or setting the tables. And Shmuel, a 63-year-old shoemaker whose body is now partially paralyzed, still manages to repair shoes thanks to a special work table.

Older kibbutz members, with or without illnesses, are not forced to work. In fact, the official work day begins to grow shorter long before Israel's legal retirement age. At 47, women are expected to work seven hours a day, at 52 six hours, at 60 five hours and at 65 four hours. The same process begins for men at the age of 55. But few members stick to the rules if they are physically able to put in a full day's work.

Nevertheless, as people grow older they have more free time and hence the kibbutz study circles — in which everything from Jewish history and Arabic to ceramics and handicrafts is taught — attract a disproportionate number of 60 and 70-year olds. Some of the more energetic oldsters have even enrolled for courses at Tel Aviv University.

The kibbutz consciously tries to avoid creating "golden-age ghettoes" so characteristic of modern Western societies.

Canada Park in Israel

You have given Israel a gift of happiness

Once again, the Jewish National Fund's Negev Dinner has been a resounding success. And thanks to the generosity of all those who participated, and to the devoted efforts of our wonderful team of workers, the development of Canada Park in Israel is that much closer to becoming a magnificent reality.

We are deeply grateful that the 1975 Toronto Negev Dinner turned out to be such a significant tribute to Rabbi W. Gunther Plaut, J.D., D.D., a great humanitarian and a true builder of our community and Israel.

THANK YOU

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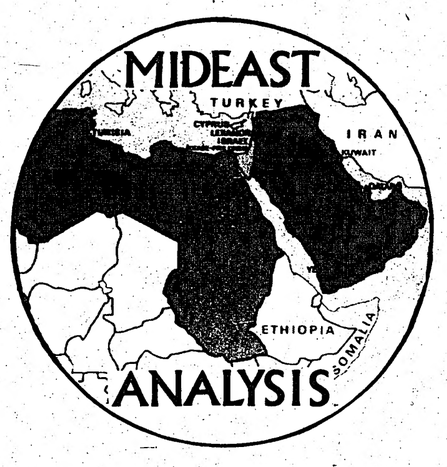
Arabs bitter over state plan to 'grab' land



By SHELDON KIRSHNER
CJN Staff Reporter

A political conflict of ominous proportions is brewing in Israel, and at stake in the controversy is the relatively good relationship between the government and the 444,000 Israeli Arabs.

The Arab citizens of Israel are up in arms because of a state plan to requisition large tracts of land in the Galilee they own or claim. Jerusalem's ultimate objective, say the Arabs, is to seize up to 20,000 acres of land on which they have lived and worked for generations.

Dr. Khanis Saliba, an Israeli Arab journalist from Haifa, claims the government's plan — which is designed to increase the Jewish population of the Galilee, 55% of whose present population consists of Arabs — is part of "a gradual process of taking over our land." As he put it: "In the 27-year history of this state, land transactions have gone in only one direction: from Arabs to Jews. Never the other way around."

Shmuel Toledano, the prime minister's advisor on Arab affairs, differs with this view. Citing the fact that the Arabs will be compensated for their lands, he asserts that while "we're doing everything to avoid taking Arab land...the time has come to develop Galilee, a forgotten, depressed area."

Israeli Arabs are so incensed over this issue that they have called into question their status as non-Jews in a nominally Jewish state. Legally, they are full-fledged citizens with the same rights and duties as the 2.6 million residents. They vote, pay taxes, run businesses, own land and hold union cards, sit in Parliament and carry Israeli passports. Yet they do not serve in the armed forces (the ban on military service does not apply to the Druze, a Moslem sect) nor are their kin entitled to automatic Israeli citizenship, as Jews are, under the Law of Return.

Israeli Arabs, who largely regard themselves as second-class citizens, complain that their per capita income is significantly lower than Jews and that their educational level is far inferior. They represent 14% of the total population but only 3% study at university. There are five Israeli Arabs in the 120-seat Knesset, but virtually none in the ranks of the Israeli establishment. Arabic is one of the official languages but few government officials speak the language. Public telephone directories are issued in Hebrew and English but not in Arabic — a shocking oversight which may well be remedied.

Despite these drawbacks and disabilities, the majority of Israeli Arabs concede that their conditions have improved considerably in recent years. But the sensitive land acquisition question has thrown them into doubt concerning their future, exacerbating a deep identity crisis where Jewish Israelis generally see them as Arabs and neighboring fellow Arabs denounce them as collaborationist Israelis.

Only a few thousand acres are to be requisitioned under the current development plan, which has still to receive final government approval. But among Israeli Arabs, the strong conviction is that Israel wants to transfer all Arab land to the Israel Lands Authority or Jewish National Fund.

Shmuel Toledano, aware that the government's intentions are seen by some as a symbol of its larger failure to disperse the Jewish population from the teeming cities to the countryside, is quite cognizant that development of the neglected Galilee region cannot proceed without land acquisition.

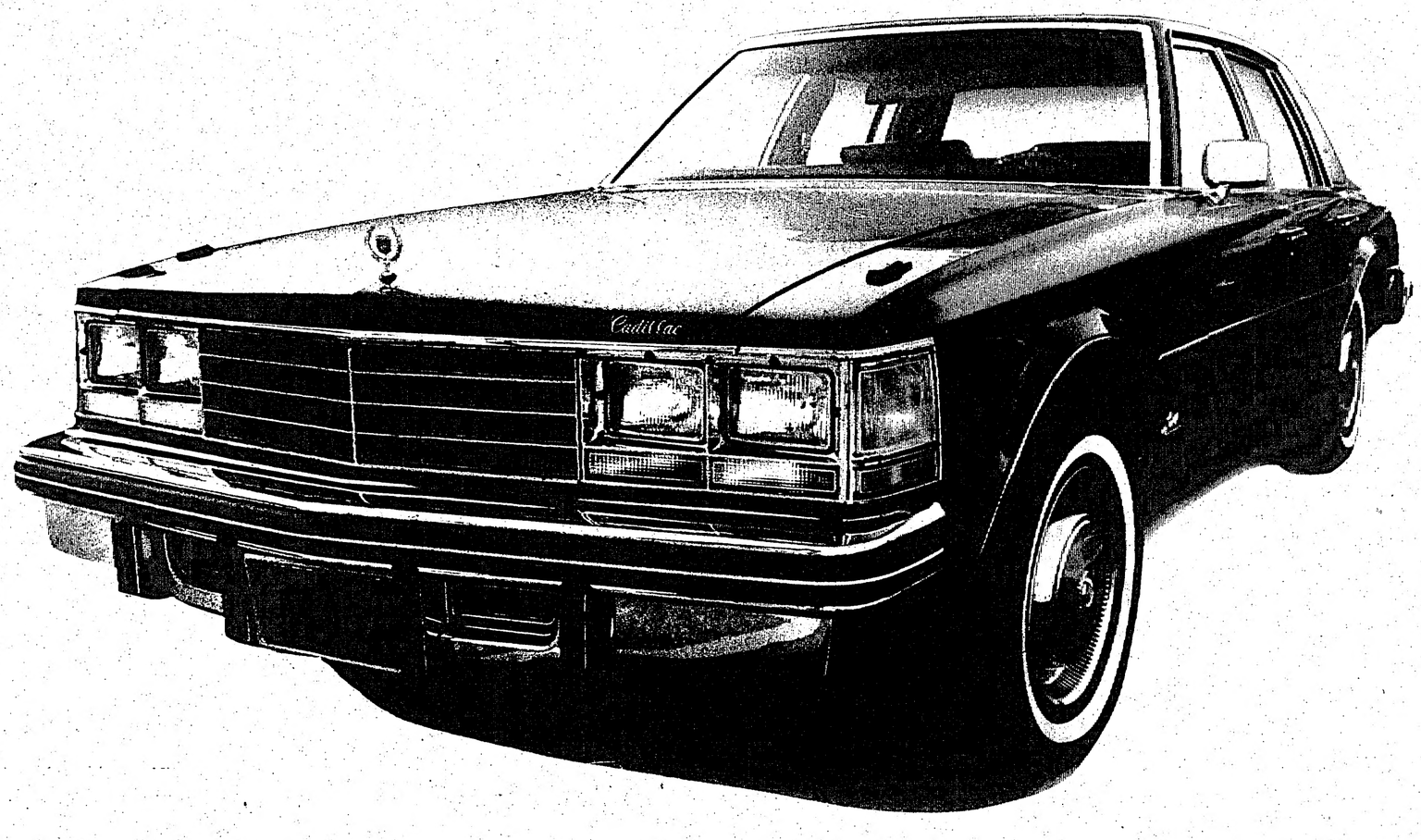
Yet he, too, is fearful "of the impact it is going to have on our relations" with the Israeli Arabs. Still and all, Toledano does not deny the Arab charge that the plan is little more than a disguised attempt to create a Jewish majority in the Galilee. "I don't deny that we want to increase the Jewish population there," he says. "I don't feel that it is wrong unless it specifically hurts the Arabs' interests. It is a simple fact that Arabs are a minority in Israel and are going to remain so. That's a fact of life they accepted years ago when they decided to stay and live here."

Toledano's brutally frank remark, together with the Arabs' apparent determination to fight land acquisition, thus clears the way for further acrimony in a simmering dispute which is fast becoming something akin to a crisis of confidence between Israel and its Arab citizens.

Kashruth seminar controversy closed

The Canadian Jewish News has received numerous letters concerning the kashruth seminar held Oct. 14, all of them critical of the coverage given this event. We have printed a number of these letters, along with a brief statement by Sheldon Kirshner, the reporter assigned to the seminar. Mr. Kirshner denied the allegations of bias and inaccuracy levelled at his report. In our view, the subject has been thoroughly ventilated and the matter is closed as far as letters to the editor are concerned.

When you have a million dollar figure, you can really draw interest.



What kind of car is Seville?

For one thing it's a beautiful car. That's obvious from the looks it's getting from everyone. Cadillac fans and non-fans alike.

If you're at all interested in the luxury class of automobile, you probably know how well Cadillac's new Seville has been received. When a car with a $15,000 plus price tag sells the way Seville has, you know there's got to be something in it.

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A quick glance over Seville's list of standard features and just one look at the car itself is enough to impress the most critical car buyer.

Technologically, Seville is an extraordinary accomplishment. Cadillac's engineers have managed to duplicate in Seville, the smooth-as-silk, conspicuously quiet ride, and handling, until now, possible only with Cadillac's larger wheelbases.

Why is Seville selling so well?

When Cadillac does something, they do it right, (no snickers about the recall please).

Seville's European influenced design has attracted a surprising number of luxury car buyers back from the luxury imports. That says something about the enduring nature of Seville's esthetic appeal. And that means something else. Seville's resale value five years from now, will probably set new records. Even for Cadillac.

Another fact is that Ontario Sales Tax is going back to 7% from Jan. 1, 1976. So if you act now, you can save about $1,000 with the Ontario Government's tax rebate plan. Even a Cadillac buyer doesn't turn his nose up at a deal like that.

What kind of person buys a car like Seville?

A lot of different people are getting into Seville. For a lot of different reasons. But the people who are buying Sevilles do have some things in common.

In the first place they're usually the successful types. Not rich. Successful.

The Seville buyer is the kind of person who knows what he (or she) wants out of life. Material things are part of it. But not everything. And when he wants something, he goes after it. He might not always get it, but he tries to the best of his abilities. And that's exactly why he's so often successful.

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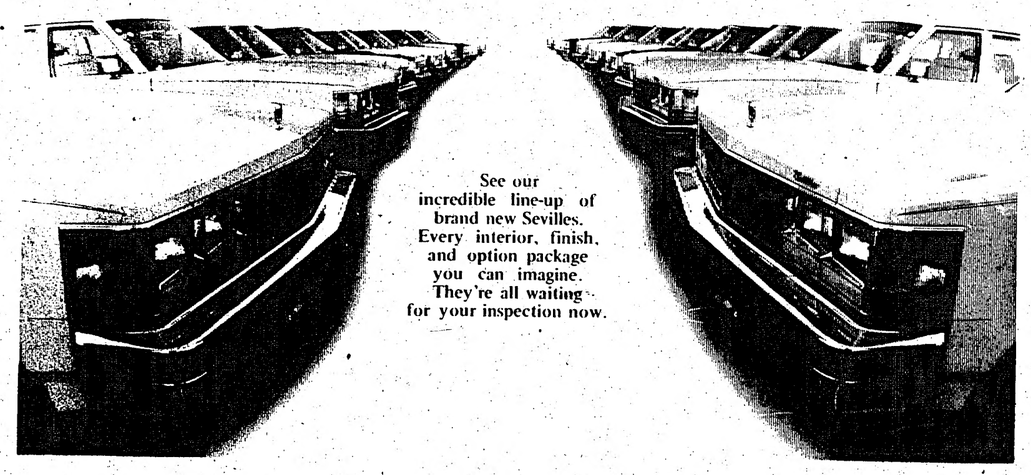

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Editorial

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

Directors: Donald Carr, Q.C., George A. Cohon, Murray B. Koffler, Albert J. Latner, Ray D. Wolfe.

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Production Manager, Gary Laforet
Office Manager, Candace Carroll

VOL. XVI, NO. 44 (876)

Published by The Canadian Jewish News (A Corporation without share capital) at 22 Balliol St., Toronto, Ont. M4S 1C1
Toronto – 481-6434
Quebec Bureau – 4781 Van Horne, Suite 209, Montreal, Quebec H3W 1J1
Montreal – 735-2606

SUBSCRIPTIONS
Canada $7.50 per year --- $18 – 3 years
U.S.A. $10 per year --- $26.50 – 3 years
All other countries $15 per year, $39 - 3 years

Kislev 24, 5736 – Vayeshev
Candlelighting: Toronto 4:23; Montreal 3:54

Second Class Mail Postage Paid at Toronto Registration Number 1683
Average net paid circulation, 27,033; average total distribution, 28,391
Publisher's sworn statement, January 1, 1975.

The Canadian Jewish News assumes no responsibility for the kashruth of the products advertised.

The least we can do for Judaism is fulfil our obligation to UJA-ISF

The Jewish Agency, which represents world Jewry in the rebuilding of Israel, has a remarkable record of achievement. Since 1948, the Agency has settled 1,600,000 Jews from 82 countries — including 100,000 from Soviet Russia; 500 agricultural settlements have been established; 60,000 students are in the universities; a million children go to school; thousands of apartments have been built; there are homes for the aged and the infirm; boarding schools for refugee children; rehabilitation centres for those maimed in the wars.

MOSHE RIVLIN

The list could go on and on. Moshe Rivlin, director-general of the Jewish Agency, describes it all as "the most exciting drama of the 20th century." And there are few who will disagree with him.

But there is another side to the story. In a series of addresses last week to members of the Toronto Jewish community, Mr. Rivlin spoke of the work that can't be done because the Jewish Agency, which is funded through the United Jewish Appeal campaign, doesn't have the money. He pointed out that at the annual assembly of the Jewish Agency last June, attended by representatives of Jewish communities from all over the world, including Toronto, a budget of $701 million was approved for the current fiscal year. But of that budget, allocations totalling $160 million are earmarked for deferment because the money isn't available.

The Jewish Agency, for example, wants to establish new settlements and industrial complexes both in the Galil and the Negev so as to increase the Jewish populations of these areas. This is essential for security as well as for the economic development of the country. Yet the funds available permit only the development of one area — probably the Galil. Construction of Yamit, the proposed new port city in the south, may be stalled because of the lack of development funds.

Social welfare services have been cut back. Construction of apartments for young couples is being put off — again. Health services are reduced. Homes for the elderly are getting more crowded because there isn't the money to build more. Free meals for pupils have been cut out by the schools. There is no money for scholarships. Hospital building is almost at a standstill.

It's a discouraging story for the people of Israel and one wonders how much more they have to suffer while building a homeland for all of us.

Mr. Rivlin laid it squarely on the line when he declared that the Jewish Agency budget is the budget of the Jewish people and that all of us have an obligation to help meet it.

He emphasized that in these days when Arab-fanned anti-Semitism threatens once again to engulf the Jews of the world, we still have the opportunity of rescuing persecuted Jews because we have Israel. We failed our fellow Jews during the Hitler days. Now, he says, history is challenging us again and we have to face up to that challenge.

Jews of Toronto can help meet the challenge of the times by giving maximum support to Israel through the 1976 United Jewish Appeal-Israel Special Fund campaign, now in progress. The goal is $25 million and to achieve this it is essential that contributors give at least 25% more than the amount they gave during the Yom Kippur War. That is the least we can do to preserve Jewish life and Israel.

Foster parents desperately needed

Barbara Happy calls it "scandalous and disgraceful" and we fully concur with her assessment of the situation.

Mrs. Happy, a foster home finder with the Jewish Family and Child Service, is upset, if not more than a little angry, that her program has received such a lukewarm response from the community. Although homes have been found for 16 foster wards ranging in age from infanthood to 19, Mrs. Happy is finding it extremely hard to locate compatible homes for three infants soon to be born, a 13-year-old girl, two brothers aged nine and 11 and an 11-year-old, currently housed in an emergency home, "with nowhere to go."

These kids are neither physically nor mentally impaired, and what they need above all else is the warmth and understanding of a family environment.

Jewish Family and Child Service is therefore looking for stable, well-adjusted families, with or without children, who enjoy the company of children. Mrs. Happy realizes only too well that the persons who volunteer to take in these youngsters, face difficult problems, but she thinks fostering has its rewards.

To make the task easier, however, Jewish Family and Child Service provides monthly subsidies to the tune of $111 for infants, $113 for preschoolers, $121 for children six to 12 and $152 for those 13 and over. Additional subsidies are provided to cover the cost of such items as school supplies, transportation and homemakers' to service children suffering from physical handicaps and behavioural disorders.

Foster parents must be found as soon as possible, else these children will be deprived of the love every child needs. In this vast city of ours there must be a handful of individuals who can undertake this job. Barbara Happy would like to hear from them now.

Guest Editorial

Renewed vigor must be applied to overcome anti-Israel attacks

By A.J. ARNOLD

We do not like to make facile suggestions about history repeating itself, but it seems that if we look hard enough we can always find some historic episode from which to draw analogy or make comparison with today's events.

On re-examining the history behind the festival of Chanukah we find that when Alexander the Great, who conquered ancient Greece, the Persian Empire and Egypt, died in 323 B.C.E., his territory was divided among his generals. One result was that Palestine remained a bone of contention between Syria in the north and Egypt in the south. After being taken first by one and then by the other it finally ended up under Syrian control.

When Antiochus IV succeeded to the Syrian throne in 175 B.C.E., he decided to launch a new campaign against Egypt. Before doing this he sought to unify the different elements of his subject population by bringing about a kind of cultural totalitarianism.

In Palestine he had problems with the Jews, of course, because they not only considered that the land belonged to them but they insisted in maintaining their own religion and way of life. The attempt to Hellenize the Jews — to force them to adopt the Greek customs of those days which prevailed in the Syrian Empire — led to the struggle of the Maccabees. And the victory of the Maccabees over the armies of Antiochus is the basis for the celebration of Chanukah to this time.

As we look at today's situation in the Middle East, we find modern Egypt and Syria contending once again over the future of "Palestine." Today Israel occupies part of the territory that was once Palestine. She holds more than was orginally assigned to her but those who say that a new Palestine Arab state can only be established on territory under Israel's rule are putting forward a destructive assumption.

The State of Israel finds itself caught between Pan-Arabism, the movement to achieve some kind of political unity in the Arab world, and the conflicting "liberation" aspirations of the different national groups among the Arab people. Israel is most directly confronted by the "Palestine Liberation" movement which all the Arab governments profess to support so long as it does not achieve liberation on their territory. Actually this is just another version of the "Palestine refugee" problem where the Arab states heap all the blame on Israel while refusing to allow the refugees to be rehabilitated on any of their territory.

As we celebrate Chanukah 5736, commemorating the victory of ancient Israel over the forces of Hellenistic totalitarianism modern Israel is confronted with the effects of a Third World onslaught, seeking to impose a new brand of international totalitarianism on the world community, through the United Nations.

The attempt is bound to fail but we cannot take anything for granted. We must apply ourselves with renewed vigor and greater sagacity to explain the history of the Jewish people and of Zionism and to seek greater understanding of those who oppose Israel with whom she must eventually live in peace and brotherhood.

VISITING SARAJEVO

At far left is postcard of the old Jewish cemetery of Sarajevo, Yugoslavia. Beside it is postcard of Jewish museum in that city. Jerry Faivish brought these back from his Eastern European trip this past summer. There are about 1,000 – 1,500 Jews in the three major cities in Yugoslavia.

Yugoslavian Jewry has religious freedom but community lives with apprehensiveness

By JERRY FAIVISH

BELGRADE, Yugoslavia —

At the beginning of the Second World War, there were approximately 75,000 Jews in Yugoslavia, most of whom were Sephardic in origin and could trace their roots to ancestors who fled the Spanish Inquisition.

Then, between the years 1941 and 1945, over 60,000 of these Jews lost their lives in the Final Solution. This period of extermination was followed by one of emigration, for in the first four years of Israel's existence about 7,000 of those who survived made aliyah.

Thus, the Jewish presence that remains today consists of approximately 30 communities, some Jewish cultural, historical and memorial monuments, 10 synagogues, about 5,700 Jews and the Federation of Jewish Communities in Yugoslavia which is responsible for and co-ordinates much of the Jewish activity in the country.

But, these last statistics of Yugoslavian Jewry are not as impressive as they might sound. Most of the communities aren't communities at all — rather they are just names of places where individual Jews (usually between five to 100) live. And while there are monuments and synagogues scattered throughout the country, they are rarely visited or used.

Basically Yugoslavian Jewry centres around the three main cities of Zagreb, Belgrade and Sarajevo. It is here where the greatest concentration of Jews are (each having a Jewish population of approximately 1,000-1,500), and it is here where the Yugoslavian Jewish spirit really functions. What one finds in these communities varies and depends on the area itself.

For instance, the community in Zagreb revolves around the old age home. Founded in 1909 and transfered to its present location in 1955, its major purpose is to give accommodation and medical aid to its residents and to others who qualify for support. Yet, it is also the location of many of the community's religious, social and cultural activities. Funds and financial aid to run the home come from the Yugoslavian government and the joint organization.

In Belgrade, the situation is somewhat different. It serves more as the organizational centre for Yugoslavian Jewry. Here one finds the headquarters of the Federation of Jewish Communities, the editorial and publication offices of the bimonthly magazine **Uevrejski Pregled** (The Jewish Review), a Jewish youth club which has weekly meetings, a Jewish historical museum and the office of the Rabbinate.

The latter term is somewhat misleading for there is only one rabbi in all of Yugoslavia. The calling card which he gave me illustrated this fact and a single article, 'the,' emphasized it. On it were written the words CADIK DANON — 'THE' RABBI OF YUGOSLAVIA.

But, while the rabbi bases himself in Belgrade, the most active religious centre is in the central Yugoslavian town of Sarajevo, where there have been Jews for more than 400 years. Before the war this used to be known as the "Little Jerusalem of Yugoslavia" and in comparison with the rest of the country it still is today.

Services are held regularly (whereas in Belgrade they are held only on the High Holidays, Pesach and Friday nights) and people of all ages constantly drop into the community centre, located in the only Sarajevo synagogue to survive the war. Afterwards it was remodelled so that the woman's balcony became the main sanctuary, and the former sanctuary was converted into a social hall and gathering place which now serves the entire Jewish community.

But while the character of Yugoslavian Jewry often depends on the particular community in question, one cannot ignore the fact that much of the Jewish community's rights and privileges waver with the political and leadership situation present in that country. For the most part, the Jews are not harassed and they can and do exercise their right of religious freedom.

While Yugoslavia presently does not have diplomatic relations with Israel, Yugoslavian Jews can go to Israel on aliyah or just for a visit. In fact, many of them take advantage of this opportunity to visit, for there are tours which leave for Israel at least once a year, and every year a few students are sent by the Federation to study in Israeli universities.

Yet, in spite of all this, there is a certain amount of apprehension among the country's Jews. As one man told me, "the position of the Jew is always unstable. Throughout the world, there are countless examples of the Jewish community thriving at one moment and barely surviving the next. Yugoslavia is no different. Right now everything is fine. But who knows what can happen tomorrow, and who knows what can or will happen when Tito dies."

Jerry Faivish, an Osgoode Hall law student, is frequent contributor to this paper. He recently returned from a six-week tour of Eastern Europe.

Compassion of Moishe Shulshtein shown in his sensitive Yiddish prose and poetry

By JACOB EGIT

TORONTO —

Author of 15 published volumes of Yiddish prose and poetry, Moishe Shulshtein belongs to that generation of Jewish writers that flourished in Poland during the late '20s and early '30s of this century. This period, one of extreme economic hardship and social discrimination for Jews in Poland, is acutely reflected in Shulshtein's poems. His verses are particularly inspired by the struggle of the Jewish worker for a better life, for an end to poverty and injustice. He fulfilled a speaking engagement in Toronto recently.

The broken hopes of an impoverished Jewish working-class family, following a bitter labor strike that ends in defeat, form the theme of one of his early poems which became a well-known song throughout Poland, sung at gatherings of Jewish workers in all the towns and cities. This song, **Father is on Strike,** depicts children anxiously awaiting their father's homecoming, anticipating the fine gifts he will bring — only to be bitterly disappointed when he returns home instead with a battered and bleeding head. Its words, "when father is on strike, so are the kitchen pots," were heard daily in countless Jewish homes.

Shulshtein's writings are deeply imbued with the social motif of man's inhumanity to man — as are the works of other Yiddish writers of his generation, such as Binam Heller, Kalman Less, Moishe Knapheiss and Dovid Sfard.

The compassion for his suffering fellowmen is evident even in Shulshtein's nature lyrics. While enjoying a holiday in the Carpathian mountains and extolling the beauties of the countryside, he does not for a moment lose sight of the oppressed and downtrodden to whom such pleasures are denied. In his lyrical collection, **The Flute in the Hill,** which appeared in 1936, his exquisitely sensitive descriptions of the natural surroundings are interwoven with an ever-gnawing awareness that such beauty is out of reach of the laboring masses — a sentiment that reaches the heights of expression in his poem, **Give Back the Sun.**

Moishe Shulshtein was born in the shtetl Kariv near Lublin, Poland, and as a child received a traditional cheder education. His childhood home, the shtetl environment with its daily cares and dreams, the surrounding fields and forests — all these left their stamp on the perceptive young lad and later found expression in his literary creations.

In 1937 Shulshtein emigrated to France

Moishe Shulshtein, 'truly a poet of stature'

to begin a new life in Paris. Enjoying for the first time political freedom in the Western capital, he nevertheless experienced the severe hardships of an immigrant having no rights of citizenship. But the greatest tribulation of his life was yet to come. This was the outbreak of the Second World War.

Shulshtein enlisted in the French Army, and after the fall of France, lived and worked under Nazi occupation. He became an active member of the Resistance movement, undergoing arrest, prison and concentration camps. By a miracle he survived to witness the joyful event of the Liberation.

His post-war writings took on a new direction. His dominant theme now shifted to the era of the Holocaust, to the horrendous crimes perpetrated by the Nazis on the Jewish people. His first book of poetry after the war was entitled, **On the Ashes of Home,** and was dedicated to the Warsaw Ghetto uprising.

One of Shulshtein's most celebrated poems about the war period, and which to this day is recited at remembrance gatherings in every country of the world where survivors live, is called, **I Beheld a Mountain.**

His writings on the Holocaust reached new dimensions with his poem **On the Pinkus Lublin,** which is an eulogy not only to the murdered Jews of that city but to the six million who died in all of Europe.

Shulshtein's later works reflect a growing measure of national and universal themes. His book, **Gold and Fire** draws on Jewish folklore to which he gives new flesh and blood as they are expressed in poetic fables, sprinkled with a fine thread of original humor and satire.

The birth of Israel and its struggle for survival is another theme that looms large in Shulshtein's later works. His poems about Israel reflect diverse phases of life in the new Jewish state.

His latest book, **The Morning Star in My Window,** which is his 15th published volume, appeared in 1974, marking the culmination of 40 years of literary creativity. This book is a milestone not only for Shulshtein but in the annals of contemporary Yiddish literature. All of Shulshtein's attributes are evident here — in his lyrical poems, autobiographical sketches, wistful sonnets and nature descriptions. He is truly a Jewish natural poet of stature.

Perseverance of small Bilu co-operative set example for those who would follow

Landmark Events In Our History

By ROCHELLE CARR

A handful of men in Palestine were somberly putting together their few belongings. It was the first day of Chanukah, 1884. The men, part of the group called the Bilu, silently wondered whether this new venture might help them fulfil their goal or prove to be yet another setback. They would know soon enough, for the next day they arrived at their new home, Gedera.

So much had happened since their first meeting in Russia about two years earlier. Infuriated over the increasing number of pogroms, a small group of students decided to abandon their studies and attempt to organize several hundred young men and women who were willing to dirty their hands in the marshlands and deserts of Palestine with the ultimate objective of providing a permanent refuge for Jews.

The group came to be known as the Bilu, after the first letters, in Hebrew, of their motto taken from Isaiah 2:5: "Bet Yaacov l'chu v'nelcha. — O house of Jacob, come, let us go."

And so they went. First to Odessa to organize the group, then to Constantinople to negotiate with the Turks who controlled Palestine and, finally, to the Promised Land.

But the number of Biluim that made it to Palestine (the first group landed in Jaffa on Aug. 11, 1882) was very small, indeed. Furthermore, monumental problems caused many of those who did make it eventually to leave Palestine.

The Turks feared their collectivist ideology, the Arabs were wary of their organization's goals, the Jewish landowners were upset with the idea of a collective group of Jews working in the fields and the Orthodox Jews of Palestine generally felt they were not observant enough.

After many discouraging episodes, a small settlement was organized called Gedera, where the Bilu was alloted a portion of the land to run a co-operative.

There were more problems with finance, rocky soil, sickness, shortage of food, poor water, attacks by Arabs and circumventing the religious injunction that made 1888-89 a Sabbatical year.

Before they left Russia, one of the manifestos they put out ended with these words: "We want a home in our country. It was given us by the mercy of God; it is ours as registered in the archives of history...

This is the stamp of the Bilu organization. Hebrew text reads: "The smallest shall become a thousand, and the least a mighty nation." (Encyclopedia Judaica)

Our land Zion is our one hope. God be with us. The Pioneers Of Bilu."

And God was with them. Gedera survived and, even more important, the handful of Biluim hung on. The example of perseverance they set and the beliefs they espoused would shine like a beacon for the thousands of chalutzim (pioneers) who would dig their hands in the soil of the Promised Land in the years to come.

'Toronto Jewish Congress' disproves Shakespeare

By J.B. SALSBERG

My loyal and perceptible readers, allow me to introduce you to a new name in the Toronto Jewish communal structure. Meet "Toronto Jewish Congress."

Uncle Eliezer's good friend, Mendle, one of the steambath regulars, nudged my uncle and whisperingly asked, "what's so new about that, there's always been a Congress here, no?"

Uncle Eliezer removed Mendle from the main body of readers who were gathered for the introduction and quietly tried to enlighten him. This was something new and different, uncle said, this was, what they would call in the movies — Son of Merger; the legitimized offspring of the union of the United Jewish Welfare of Toronto and the Toronto portion of the Canadian Jewish Congress — Central Region.

"Oh," Mendle said, "you mean the Dybbuk has already done it?" "Yes," my uncle agreed, adding, "but it's not as simple as you may think, Mendle."

But Mendle, who is reputed to understand the small print, suggested that Congress is Congress and, he added, "as Shakespeare said, 'what's in a name'?"

"That's what I thought," replied my uncle, pensively, "but now I'm not so sure that Shakespeare was right."

After a private talk with my uncle over a glass of tea with lemon we agreed that I owe an explanation to you, my dear readers. So here it is for the sake of clarity and awareness.

Well, as you know I was opposed to merger. So were many, many more. Those who were unenthusiastic, fearful or completely opposed included some of the finest people in our Canadian Jewish community. (Admittedly, there were many fine people on the other side of the polemic too. But from my viewpoint they were, regretfully, on the wrong side, as they felt about me and my friends and our side...)

The objective historian will find that there was only a marginal difference in the division of our total forces. All that there was to be said pro and con had already been said and, in the final stages of the six-year tug of war, I realized that first, the merger Dybbuk couldn't be exorcised entirely and second, that the Dybbuk had been considerably emasculated in the process of the confrontations.

The final merger plan, as presented by David Satok, vice-president of Canadian Jewish Congress, and an original opponent of merger, differed greatly from the take-over, U.S. type of community council plan that was originally proposed. The overall battle against merger in principle was worthwhile. It removed the worst features that we, the upholders of the supremacy of Congress, were afraid of and that we were determined to oppose.

As a result of this, I wrote the column about the merger (the Dybbuk column) as a prelude to the creation of an atmosphere of cautious optimism about the final form of the merger. If you recall I ended with the allegory about Jews being obliged to learn to live under water when necessary.

At the joint Congress and Welfare meeting I took a similar and hopeful approach to the future. But I did suggest there that I would like to see the proposed name — Toronto Jewish Congress — changed to Canadian Jewish Congress — Metro Toronto section, so as to leave no doubt that the new body will be an inseparable part of the Canadian Jewish Congress. I didn't even move the change but suggested that if someone were to move the change I would be happy to second the motion.

To my great surprise no less a personality than Rabbi Jordan Pearlson, who supported merger in the past, moved the suggested motion which I joyously seconded. But to my greater surprise all hell let loose when the motion for the amending of the proposed name was placed before the conference.

It was shocking to see the emissaries among the people pleading for a rejection of the dangerous proposal to call the new body the Canadian Jewish Congress — Metro Toronto Section as if that were about to endanger the future of Toronto Jewry.

All water carriers, stretcher bearers and just plain camp followers of the "big boys" (actually they don't read the "big boys'" minds currently) jumped to their feet and made the debate against the innocent but wise motion of Rabbi Pearlson the highlight (och and vei) of the whole session.

Unintelligible talk was heard about "breaking a pledge" ostensibly given to Welfare people; about "violating a contract"; about "breaking faith" etc. etc. I was bewildered. Was the retention of the full name of Congress such a threat and such a danger? And, I wondered, does so violent an opposition reveal concealed intentions on the part of the old-line merger advocates?

In the face of what happened I began to wonder whether some people do not agree with Shakespeare that "a rose by any other name would smell as sweet?" Or have some people in mind something else than a rose? I sincerely hope that they don't have any such thoughts.

Finally: The time has come to learn to live under water. "You can't begin to learn too soon," says my uncle Eliezer. I agree. Let's get busy and learn.

The Pierce family settled in Assiniboia (Saskatchewan) in 1888 and later moved to Manitoba where this family photo was taken. Ascher Pierce, who advised the Montreal committee about the Hirsch colony, can be seen on the left. The colony was faced with many problems — weather, bureaucracy and conflicts between the new settlers.

What Really Happened

Hirsch colonists failed to produce crop in first year, leaving them with task of finding winter employment

By A.J. ARNOLD

Among the first group of settlers at Hirsch were Isaac and Nathan Vineberg, and Joshua and Elkan Shir (Sair), whose families were still in Russia. Others were Joseph Kaufman, with a wife, child and mother-in-law; Israel Emmes, wife and two sons in Montreal, six more in Russia; Charles Zelickson, married but no offspring yet; S. Goldner, five sons and two daughters; L. Barenblatt with three sons and two daughters; A. Singer, son-in-law of Barenblatt; M. Schatzky, one son and L. Schatzky, one son and two daughters; B. Samovitch (Simon) four children; Hiam Hadis, six children; S. Rosenfeld, five sons; L. Herscovitch, nine children. Except for those in Russia all the wives and children were waiting in Montreal.

The large families certainly gave the new colonists added motivation to succeed but lacking experience they became very impatient with the slow results that summer of 1892. Colony manager Chas. McDiarmid found that organizing the settlers to carry out immediate and pressing requirements proved to be a most difficult task. Each settler had to be assigned a homestead and at the same time they had to begin breaking the land, planting a crop for harvest that first summer, and putting up houses for the arrival of the families in the fall. McDiarmid wrote to the Montreal committee explaining the problems in detail but the people responsible, 2,000 miles away, really didn't understand.

D.S. Friedman, treasurer of the YMHBS in Montreal, wrote to Ascher Pierce at Oxbow asking for an explanation of the situation. The Pierce family had settled ir the west in 1888 and were operating stores at Oxbow and Melita as well as farming successfully. It was Pierce who had recommended the choice of the Hirsch settlement site.

Ascher Pierce made several visits to the colony during May and early June and tried to help them. Responding to Friedman's inquiry he wrote: "Each man wants to build for himself. Consequently it is very difficult to get them to do what is required." While he was there they did build several sod houses and showed they could "work as hard and as well as any men."

Pierce expressed concern, however, about the kind of help being provided by the Montreal society. He felt that frame houses finished with sod would be cheaper than all-sod houses. He also warned that one team of horses for each group of 10 people was insufficient. This was because one group of 10 might be close together while an other group might be scattered due to the method of land allocation. Each family must, at least, have their own oxen "before they can commence to live," Pierce urged, asserting that the earlier colony at Moosomin had failed "just on this account."

Because of the late start in plowing "you will have to feed these people next year," Pierce warned.

McDiarmid had complained that keeping track of all transactions, in addition to instructing and directing the men at every stage, was too much for him to handle. Pierce confirmed that everything depended on the manager and "often he knows not what to do first."

In spite of the many problems Pierce was optimistic that there would be "no fears once they are rightly and fairly started." His advice went unheeded, however, and in the fall of 1892, when most of the families lett behind arrived at the colony, conditions were far from satisfactory.

Pierce wrote to Montreal again in October and received a reply from W.H. Baker, clerk of the YMHBS and Baron de Hirsch Institute, that his "pleadings" on behalf of the colonists "were very little appreciated by them." Baker stated that the society would give the settlers a very small cash allowance for the winter — "just enough to keep body and soul together." He admitted these funds would be insufficient if they could not find work over the winter, and warned that they must not try to return to Montreal. "Work must be found for them...no further east than Winnipeg," he declared, adding that they must begin to support themselves because the problem could not be taken back to Paris.

Pierce's prediction had come true and the settlers failed to produce any crop that first summer. By the end of the year there were 70 homesteader families at Hirsch with a total population of 300. C.E. Phipps, the land agent at Estevan, reported that the homestead entries had not yet been made because the colony manager, McDiarmid, had trouble locating the settlers in compatible neighborhood patterns. This was not the whole story and the homestead entry question became a complicated bureaucratic problem for which the settlers could not really be blamed.

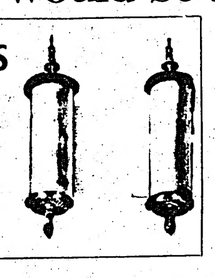
Phipps said that McDiarmid had taken great pains to make the colony a success. Yet by the end of January, 1893, McDiarmid resigned and by the spring Baker took over the colony management himself. This did not turn out to be a very happy development.

Next: W.H. Baker leaves settlers in want.

[Copyright, A.J. Arnold, 1975]

Almighty tells us not to get angry but it would be sinful to overdo it

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Vayeshev/ Chanukah 5736

Vayomer alaihem Reuven al tishpechu dam...and Reuben said unto them: "Shed no blood..."

It's better to have ring around the collar than to be too hot under the collar — it takes a real man to control his anger...

Once Reb Shmuel of Slonim prepared his oil and wicks for the menorah on Friday afternoon. Before lighting, he went to hear his Rebbe recite the blessings. Meanwhile, one of his schnorrer guests saw everything conveniently arranged, and lit the candles himself. When Reb Shmuel returned, it was too late to make new lights. He took a deep breath and murmured — "the same Almighty who commanded to light the Chanukah **licht** also commanded not to get angry..." He went to shul and joyously welcomed the Shabbos... (Birchat Chayim)

But any extreme is dangerous — you have to be careful about being too buddy — buddy also. Consider poor Joseph...when Potiphar's wife tried to grab him, he cried — "How can I do this great wickedness **v'chatasee lal'lokeem** — and I will sin against G—d..."

It's strange, though...why didn't he really convince her by saying, "we will be sinning" — after all, it wasn't exactly glatt-kosher for her, either... Why just mention himself? But Joseph said — "who needs such partners? Even when it comes to just mentioning the deed, I don't want us tied together..." (Reb Simcha Bunim of Pashischa).

Sometimes there's as much danger in Bathurst Heights as there is in the Golan Heights. We must be super careful that our youngsters are not influenced by the wrong friends. Imagine...after the brothers reported falsely that Joseph had been killed, Jacob went into terrible mourning for years.

But it's wierd...when they saw his misery, why didn't anyone spill the beans that Joseph had just been kidnapped and sold away? But they said — "we'd better keep quiet. If Jacob hears that Joseph is alive but living among Arabs who can make him into a swinging single instead of a **shuckling** tzadik, he'll feel worse. What nachas will there be for Jacob knowing that Joseph has been torn from Yiddishkeit?" (Rabbi Samsom Rapahel Hirsch)

There's only one way to save our children — not with more latkes but with special Torah soda. What do I mean? When Joseph's brother **kidnapped** him, they first threw him into a pit — "**v'habor raik, ain bo mayim**...the pit was empty, there was no water..." But Rashi makes a big fuss and adds — "no water, but plenty of snakes and scorpions..."

Between you and me — what difference does it make now whether there were snakes or not? But it teaches — the greatest water in the world is not Coke or seltzer, but Torah. If a high school or college student is empty of Torah, a lot of scorpions — poisonous, self-destructive attitude — can crawl in and bite deeply... (Shearit Menachem)

Therefore...this Monday at 9 p.m. on Metro Cable, and the following week on the other cables, **Sparks** will present a special program aimed at college and high school students. We'll talk to them — and perhaps get something going. Please get them to watch.

Chanukah candles are bright, but not as bright as what a Jewish neshama can be. When Potiphar's wife grabbed for Joseph, all she came up with was his coat. Why? They say that a chassid once boasted before Reb Aron Karliner that he knew Reb Levi Yitzchak of Berditchev. Reb Aron laughed — "knew him? Maybe you knew his coat, or his shtreimel. But to know such a great tzadik himself, that is impossible."

No one could touch Joseph, because Joseph did not want to be touched. May the only thoughts that reach our minds be ones we can be proud of. Shabbat Shalom and a Fraileche Chanukah.

Study worth its weight in gold or paper?

By PATRICIA RUCKER

TORONTO — Next Sunday, Nov. 30, the United Jewish Welfare Fund will get the results of four years and approximately $150,000 worth of work in the form of the massive final report of the Study Committee on Jewish Education.

If the budget for the study had included consulting fees for the impressive list of volunteers who gave their time and skills to serve on the various task forces and the committee itself, it would have run close to a million dollars.

But whether the report is worth its weight in gold or in library cards depends on what the Welfare Fund decides to make of its recommendations — all 211 of them.

It could, of course, say "very interesting," establish a committee "to study the feasibility of implementation of various recommendations," and file the report. But the number of Study Committee members who also sit on the Welfare Fund should be some guarantee that the report will not be politely ignored.

What would be far more disconcerting would be for the Welfare Fund board to consider the report seriously and come to the conclusion that there was neither the need nor the money to implement its major recommendations. The excuses are there — the community is already spending roughly $2 million a year on education, the system appears to be working reasonably well, and Israel needs every cent we can give.

But it is for these very reasons that the Welfare Fund cannot afford **not** to begin implementation of the most important recommendations made by the Committee. Jewish education in Toronto is big business, and has to be run as efficiently as possible.

Recent figures show that well over 80% of Jewish families are involved at one time or another in Jewish education. Yet various task force reports, particularly those dealing with supplementary schools and teacher training, indicate that the system is not functioning as well as it could. We appear to be riding on a commitment on the part of the vast majority of Jewish families to Jewish education. They send their children to Jewish schools in spite of high tuition fees in the day schools and serious doubts about the quality of education available, especially in supplementary schools.

'The kind of education our children receive now will heavily influence our community in future... Poor teaching will hurt intensity of commitment.'

The Study Committee has simplified the Welfare Fund's task by ranking the recommendations in order of importance of implementation. Their first priority is the preservation of the existing system, but implied in this recommendation is the rationalization of that system, primarily by the establishment of a central financing office for all subsidized schools. This office would set fees, review budgets, collect tuition and award bursaries to parents who qualify for financial aid.

Such a central financing office, to replace the present haphazard system of tuition fee collection by individual schools, is the only way to stop the persistent rumors of deals and pressure tactics used by some parents and to ensure that the maximum amount of tuition fees are collected. It's not that the schools don't try — it's simply that only a central office can, for example, prevent shopping around to see which school offers the best deal, or ensure that fee-geared-to-income scales are the same for all schools.

But more efficiency is not the only reason why the Study Committee recommendations must be taken seriously as a blueprint for the future of Jewish education in Toronto.

Results of a survey conducted by the Committee indicate that a majority of both parents and children look to attendance at Jewish schools to provide knowledge of Hebrew, modern Israel and Jewish history. An overwhelming majority of Jewish children go to Jewish schools to develop an attachment to things Jewish.

Yet many parents are dissatisfied with their children's Jewish education. The percentage jumps from a low of ⅓ of day school parents to a high of 70% of supplementary school parents. And in spite of the growing trend to day school education, the majority of Jewish children receive their education in supplementary schools.

The kind of Jewish education our children receive now will heavily influence the kind of Jewish community we will have in the future. If our children are turned off now — by poor teaching, by outmoded matter, by inadequate Hebrew classes — they will no doubt remain Jews. But, fewer of them will have the intensity of commitment, the drive to work for Israel and the Toronto community the way their parents do.

The recommendations of the Study Committee look directly at this problem. Near the top of their list are provisions for improved teacher training and recruitment and for more exciting, more intensive and more rigorous programs in the supplementary schools.

These recommendations are not based on hunches or isolated reports. They are the result of discussions involving parents, teachers, students, administrators and ordinary families picked at random. They have been formulated by lay people who have spent years of their lives in Jewish education and by experts whose professional training and careers have been dedicated to working in a field where the rewards are more often spiritual than financial. They represent the best thinking of some of the best minds in our community.

If we choose to ignore their ideas, it may take us 20 years to notice that we have a mediocre Jewish school system in Toronto. What is worse, by then we may not notice it at all.

ask the rabbi

Life-saving work OK on Sabbath

1. Is a Jewish member of the police force (or any similar service) exempted from observing the Sabbath laws while on duty?

According to the din, the Sabbath may be profaned in order to save life but only in order to save life. Thus, any act that can, even remotely, be construed as an act that leads to the saving of life is permitted for a policeman, a fireman or, for that matter, anyone else.

The problem in the state of Israel of the matter to which you refer is especially acute. A good deal depends on how far the concept of saving life can be stretched. A number of Orthodox Jews in Israel have tried to explore this whole area, arguing that it cannot be the wish of the Torah that essential services such as the police force be closed to observant Jews.

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Organizations and People

what's new...

By MIRIAM HERMAN

HAPPY CHANUKAH

Chanukah is a happy time and there are lots of fun things to do... But first, make a note that packages containing a menorah, candles, dreidl, a short description of the holiday and special matches, can be obtained through the Lubavitch Community Centre. There is a minimal charge to cover the cost (but free for anyone who cannot afford it). Just drop in to the centre at 44 Edinburgh Dr., or call 633-8020.

Then on Saturday, the 29th, Akim is having a dance, complete with prizes, an auction and buffet supper. It takes place at the Associated Hebrew Schools auditorium, Bathurst Street. Proceeds go for the mentally retarded children in Israel.

On Sunday a festival for children, run by the Lubavitch Youth Organization, takes place at 2:15 p.m. at Fisherville High School (Patricia and Bathurst). There will be grab bags for everyone, music by the Shira orchestra and a draw for the 'Light-a-Shabbas-Candle' sweepstakes for girls from nursery to grade 9 who light candles every Friday night.

In Hamilton, Deborah Sisterhood of Temple Anshe Sholom is presenting a Festival of Lights concert, featuring the temple and youth choirs, under the direction of noted pianist Jacqueline Kimel. Guest soloist will be Cantor Phil Feilds of Toronto's Temple Emanu-El, and television performer Donna Miller Linden. The time is 8 p.m. at the temple.

The New Fraternal Jewish Association's festivities include a party on Tuesday, Dec. 2, at 8:30 p.m. at their hall, 120 Overbrook Pl., featuring Yiddish folk singer Ruth Seligman Slater and a report from Israel by Maria and Sam Lipshitz who have just returned from a month's visit... On Sunday, the 7th, they plan a party for children at 2 p.m., with a magician, singing and dancing.

The Keren Hatarbut Institute of the Canadian Zionist Federation has arranged a party for the Hebrew speaking community on Tuesday, Dec. 2, at 8:30 p.m. at the Zionist Centre. Israeli vocalist Ettel Aloni, accompanied by Bill Berle, will entertain... On Wednesday, the 3rd, the Ulpan students are having their celebration, also at 8:30 p.m. at the centre.

ALL RUSSIAN PROGRAM

A concert of underground Russian folksongs has been planned by Blossom Temple's Club Shalom, for this Saturday, Nov. 29, at 8 p.m. at the temple. The program, all in Russian, will be performed by Vladimir Frumkin. Tickets may be obtained at the door.

ART AUCTION

Another Saturday event is the benefit art auction sponsored by Sha'aron Chapter of B'nai B'rith Women at Hillcrest Mall Auditorium, Richmond Hill. More than 150 prints, graphics, oils and sculptures will be up for bids. The champagne preview is at 7 p.m., the auction at 8:30. For tickets and information, call 493-7880.

YIDDISH CULTURE COUNCIL

Guest speaker at the Yiddish Culture Council meeting on Sunday, Nov. 30, will be Yiddish writer Yehuda Elberg of Montreal, who will talk about **My Credo as a Writer.** The evening was arranged to mark the publication of his latest book, **On the Point of a Mast.** The program will include readings of his works by his wife Shendel Elberg, and an introduction by Toronto poet Peretz Miransky. It takes place at 8:30 p.m. at the Workmen's Circle Hall.

TO MEET RABBI EGOZI

On Tuesday, Dec. 2, at 8:30 p.m., the Parents' Association of the Associated Hebrew Schools is scheduling an open meeting to meet the new educational director, Rabbi Akiva Egozi. The rabbi will be discussing his ideas and plans for the school. It is being held at at Bathurst Street school.

FAMILY NIGHT

Beth Sholom Brotherhood's Family Night — and that means everyone, children, parents and grandparents — takes place Thursday, Dec. 4. There will be gifts for the children, clowns, music, and dinner is at 6 p.m. Make advance reservations through the synagogue office.

LITERATURE OF THE JEW

Professor Elaine Newton of York University will be speaking at B'nai Israel Beth David Congregation on Friday, Dec. 5, at 8:15 p.m. He. topic — **Beyond the Golden Door: Literature of the Jew in North America.**

TEA AND FASHIONS

Torah Emeth Sisterhood's tea is set for 2-5 p.m. on Sunday, the 30th, at the synagogue. Children's fashions, by Le Petite Monde, will be modelled by children of sisterhood members, starting about 3 p.m.

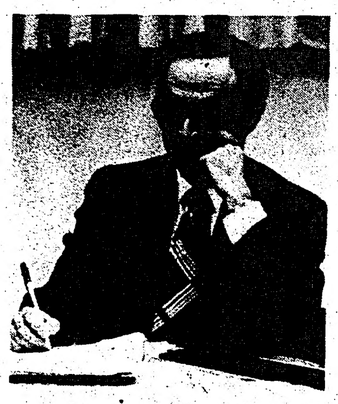
FOR CHILDREN AND OTHERS

Two Sunday events have been scheduled by National Council of Jewish Women groups... For children, the film, **The Golden Voyage of Sinbad,** at 10:30 a.m. and 2 p.m., at Seneca College's Minkler Auditorium, sponsored by the Shalom Study Branch. Tickets at the door or call 491-2998... In the evening, an art exhibit and auction, at the Council House, put on by Havorah Study Branch. There will be about 200 pieces of work by international artists in the show. Preview, and wine and cheese, is at 7:30 p.m., the auction at 8:30.

SINGLES DANCE

The World of the 'Y' Singles' installation and membership dance on Saturday, the 29th, is open to guests as well as signed-up members. Sol Zidenberg will be installed as president, Anne Goodman as secretary and Evelyn Davids as treasurer. Dancing, and buffet supper, begins at 8 p.m. at the north 'Y'.

...about people



Dr. Sydney Wax

Despite a very busy medical practice and an already heavy community workload, **Dr. Sydney Wax** has taken on yet another chairmanship — this one for the Israel Histadrut Campaign. To give you an idea of his involvement, the Toronto physician is currently national president of the Labor Zionist Movement, chairman of the board of Bialik Hebrew Day School, and on the national executive of Canadian Jewish Congress. Besides all that, his interest in art has resulted in his becoming a trustee of the Art Gallery of Ontario, chairman of its contemporary collections committee, and an executive member of the Henry Moore Art Gallery. And he lectures at the University of Toronto's family practice department, too.

* * * *

A written testimonial is one of the ways **Betty Pelly** is keeping the name of her late mother, **Faiga Brewer,** alive. She has written and published a booklet describing her mother's life and love of humanity "so that the grandchildren and the generations to come will know all about their bubbe." Called **Das Rodzel Dreht Sich (The Wheel Turns),** it was printed in time to mark her mother's birthday, the second night of Chanukah, to be distributed to family and friends. Mrs. Bresver, who died last March, in her mid-80s, was one of the settlers of the Baron de Hirsch community in Saskatchewan.

* * * *

This-Is-Your-Life-**Ruth Kelman** was what greeted Beth Emeth Bais Yehuda's rebbitzen at a sisterhood meeting recently. It was all part of a program honoring the wife of their **rabbi, Joseph Kelman,** for her more than 16 years of involvement in the Women's League for Conservative Judaism on the local, regional and national scenes. Among the out-of-town guests were members of the Kelman's first congregation in Sherbrooke, Quebec. The occasion was the sisterhood's paid-up membership event, chaired by **Mikki Nissenbaum.**

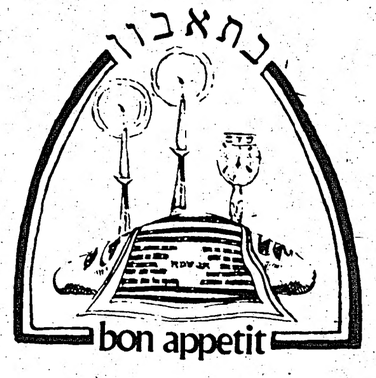
* * * *

In memory of United Synagogue Day School teacher **Chaim Nahum,** who lost his life in the Yom Kippur War, the school's Parents Association is setting up a Hebrew section in the Beth Tzedec Synagogue library. Originally from Israel, he was on sabbatical there, with his wife and children, when the war broke out. The selection of books will be made by association president **Marylyn Light,** school principal **Dr. Aaron Nussbaum,** school board member **Dr. Harvey Shaul,** and the congregation's **Rabbi Benjamin Friedberg.** The dedication is planned for next Yom Kippur.

* * * *

A large Toronto delegation attended the general assembly of the Council of Jewish Federations and Welfare Funds in Miami last week. Among those present were **Jerome Diamond, Dr. and Mrs. Arnold Epstein, Mr. and Mrs. Irwin Gold, Mrs. Beverley Gordon, Mr. and Mrs. Henry Goodman, Mr. and Mrs. Phil Granovsky, Mr. and Mrs. Milton Harris, Mrs. Bryna Hyman, Mr. and Mrs. Charles Kent, Mrs. Pearl Langer, Morrie Latchman, Mrs. Joan Lipson, Mr. and Mrs. Louis Lockshin, Mr. and Mrs. Martin Mendelow, Jack M. Rose, Michael Scheinert, Rupert Shriar, Mrs. Francie Storm, H. Wayne Tanenbaum and Rabbi Irwin Witty.**

Oil used in Chanukah food recalls Eternal Light



By MARCIA KRETZMER

JERUSALEM —

The most important culinary requirement for Chanukah dishes is that oil play some part in their preparation. This recalls the story of the cruse of pure oil for the Eternal Light in the Temple sanctuary, which although sufficient for only one day, miraculously lasted for eight.

In Israel, apart from **levivot** (latkes or potato pancakes), Chanukah is almost synonymous with soofganiot, (doughnuts) because they are fried in oil. And although a good soofgania should not be absolutely impregnated with oil, it is true that if not eaten shortly after being made (preferably while still warm) its texture is less than appetizing.

Israeli doughnuts are like English ones: fist-size balls, light and moist, dipped in caster or powdered sugar, and with a blob of strawberry or cherry jam hidden within.

American-style doughnuts do not compete with genuine soofganiot at Chanukah. They are regarded here as a kind of pastry and have not really become popular.

In one Jerusalem cafe, where they are made in full view of the clientele, an ingenious machine with a hypodermic syringe attachment, "injects" each freshly-made doughnut with jam. Children (and adults) stand goggling at this procedure as they await their turn, on crisp Chanukah evenings, to carry away paper bags brimful of doughnuts exuding a warm, yeasty aroma.

Much as we love soofganiot, one or two of them just about marks our capacity for the duration of the festival, so we always go for the store-bought ones, which are excellent. But in families where they are consumed in quantities, doughnuts are often made at home, so I'm passing on to you an Israeli recipe, to keep you going until they catch on in your bakeries too.

Soofganiot
3 1/2 cups flour
1 pkg. yeast
1 egg, beaten
3 1/2 tblsp. margarine
1 cup milk, plus 2 tblsp. warm,
2 tsps. sugar
pinch salt
jam

1. dissolve the yeast in a little warm milk with the sugar. Melt the margarine in the warm milk, then add the beaten egg. When the yeast mixture has frothed, add this to the margarine—egg—milk mixture

2. sift the flour, together with the salt into a large, warmed bowl. Stir the liquid mixture into the flour until you have a thick, sticky dough. Add more flour if necessary. Leave in a warm place to rise about 2 hours

3. turn out risen dough on to floured board and knead for a few minutes until smooth. Divide into 15—18 pieces and roll each into a ball. Make a depression in each ball and insert a tiny blob of cherry or strawberry jam (about 1/2 tsp.) then seal doughnut closed

4. let rise again on a floured surface for another 30 minutes. Heat about 3 inches of oil in a pan or deep-fryer and fry doughnuts very gently on both sides until a golden-brown. Drain on kitchen paper and shake castor or confectioners' sugar over them

* * * * * * * * *

Chag Urim Sameach!

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Chassidic Festival to appear Nov. 30

TORONTO —

The 1975 Israeli Chassidic Festival, a joyful musical review featuring Israel's leading biblical songs, is coming to Toronto on Nov. 30, for one performance only at Beth Tzedec.

The Festival, returning to North America for the fourth year, is a tight musical export based on Israel's annual Chassidic Song Festival. The latter is a nationwide competition held under the auspices of the president of Israel and considered the country's most popular and prestigious musical event.

In it, Israel's top performers present their songs, modern compositions set to biblical verse. The winning songs, judged by the audiences, are then prepared and staged for the export theatre production. This year's Israeli competition, in which hundred of songs were entered, was performed in Jerusalem, Tel Aviv and Haifa.

The two-hour extravaganza will feature solos and choruses of ballads and rhythmic medleys on biblical themes, costumed and, for the first time, choreographed to Chassidic folklore. There will also be chassidic storytelling. Twelve of the Festival songs were chosen from the winning selections of the competition while the remaining numbers are past winners, songs that have won perpetuity in the hearts of Israeli and North American audiences over the years.

These include **Oseh Shalom, Shema Israel, Yedid Nefesh, Yevarechecha** and other tunes set to passages from the Hebrew liturgy. Among the new songs this year is one composed by Israeli Parliament member Akiva Nof.

Seventeen performers will spotlight the stage at Beth Tzedec, 10 of them being stars on their own right. The two lead performers, Elie Gorlitski and Ruth Lerman, were married before departing for the North American tour.

Hye Kirshenbaum dies at age of 60

Hye Kirshenbaum

TORONTO —

Hye Kirshenbaum, chairman of the Toronto Labor Zionist Alliance, died Sunday at the age of 60.

Kirshenbaum, a native of Toronto whose father was one of the founders of the Alliance in 1910, was actively involved in Jewish and Zionist affairs in the city. He was a member of the executive committee and regional council of Canadian Jewish Congress, associate treasurer of the Canadian Zionist Federation, Central Region, and member of the LZA's National Bond Committee. Kirshenbaum was also on the board of the Israel-Histadrut campaign.

A printer by trade, he is survived by wife Esther, son Martin, daughter Mindy, three grandchildren and two brothers, Sam and Dave of Toronto. The funeral took place at Adath Israel Synagogue, and burial was in the Farband section of the Dawes Road Cemetery. Rabbi David Kirshenbaum, of London, Ont., a cousin, delivered the eulogy.

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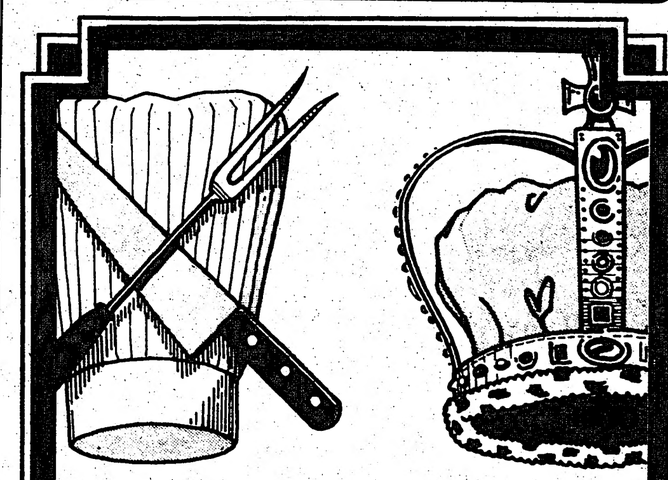
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Canadian Zionist Federation President Phil Givens addresses rally in Niagara Falls, Ont. Hundreds of students from Canada and the U.S. participated in rally designed to be display of solidarity with governments who voted against UN Zionism resolution. In foreground are Ontario MPPs — Conservative Larry Grossman (centre) and Liberal Stuart Smith. (Mark Binstock photo)

UJWF trailer project will attempt to reach Jews on Metro fringe

TORONTO —
With the Jewish population fanning out to the northeastern sections of Metro, Markham, Thornhill and Richmond Hill, the problems involved with providing adequate social services have become complex. This has been a matter of some concern for the social planning department of the United Jewish Welfare Fund for a number of years. How to reach and make contact with the growing number of families in outlying areas of the city and bring them into the Jewish mainstream when there is no visible Jewish presence, is presently a major UJWF project.

Under the auspices of the Welfare Fund, the North-East Area Project has come into being under the chairmanship of architect Martin Mendelow. Arrangements have been completed with several large shopping centres to have a converted mobile home on the parking lot from the middle of November through February. The first of these locations is at the plaza at Leslie and Dexter, after which it will be at Bayview-Sheppard Plaza, Fairview Mall and Hillcrest Mall, in Richmond Hill.

Staff people will be on hand to answer questions and steer anyone in need of help to available services, from 10:30 a.m. to 8:30 p.m. Monday to Thursday 10:30 to 3:30 on Friday and 10:30 to 2:30 on Sunday.

On Thursday, Dec. 4, the NEAP has arranged a special Chanukah candle-lighting ceremony in the upper level of Fairview Mall at 7:30 and 8:30 p.m.,—with North York Mayor Mel Lastman participating. Morley Pape will narrate the story of Chanukah.

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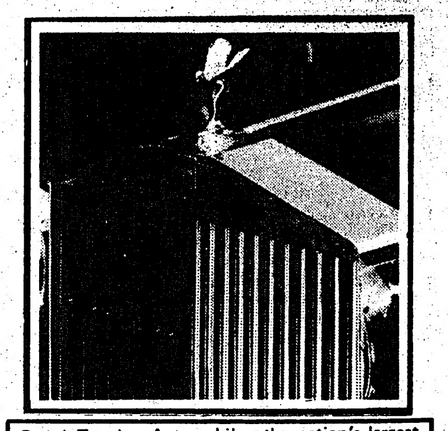

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'Vibrant, angry prophet'

Layton inspired by his heritage

By Wanda L. Wintrobe

TORONTO —
Irving Layton is still a vibrant, angry, Jewish prophet. Speaking under the auspices of the Jewish Public Library last week at the Associated Hebrew Schools, Layton revealed that his forthcoming volume of poetry, **For My Brother Jesus,** will level a direct assault on both the Protestant and Catholic churches.

Layton, a professor of English at York University and considered one of Canada's finest poets, said he is trying to reclaim Jesus for the Jews with his current writing.

"Most Christians tend to forget that Jesus was an Orthodox Jew," the poet emphasized dryly. "Jesus said nothing that had not already been stated in the Old Testament. The fact that he was persecuted by the rich is certainly not new to Jewish experience and his crucifixion is comparable to Jeremiah being thrown into a pit."

Layton thought that it is about time Jews began to remind Christians what a debt they owe their forebearers. He has a personal axe to grind. Every Christmas and Easter without fail, his son comes home from school complaining that someone called him a "dirty Jew."

"I want to make them exercise their credo — to show true repentance for their sins. I haven't seen any signs to true repentance," said the grey-haired writer.

Singling out the Gospel of St. John as starting the seeds of anti-Semitism by directly blaming the Jews for the deicide, Layton explained, "You can't preach this gospel day in and day out without something catastrophic happening." Christianity is directly responsible for the Holocaust, he charged.

Layton, obviously addressing devoted fans of his work, elaborated further on the Jewish dimensions in his poetry. He commented that critics continually ignore this ingredient in his poems, deciding that his inspiration is derived from Pound, Lawrence and Yeats.

Expressing annoyance, Layton stressed that his sources of sensibility have always been primarily the Old Testament and Yiddish literature, with a little help from the New Testament and Russian literature.

It is easy to find examples of moral realism and the celebration of life throughout his work, the poet observed. He credits Judaism with giving him both these tools with which to look through a window at the world's filth, evil, madness and irresponsibility. Layton said a second level of his thinking focuses on the ideals and permanence in "this passing show of humanity" and displays "creative tension" between the eternal and the transitory. He believes that only a Jew, because of his background, is capable of originating this tension.

"How can I express my gratitude for my Jewish creativity?" the poet added. He pointed out that Jewish writers in this country have contributed disproportionately to the cause of literature.

Layton added that Europe has never had a single intellectual transformation without Jews: politics (Marx), psychology (Freud), relativity (Einstein), music (Strauss). In the 20th century we are all Jews, Layton stated dramatically. "Jews are the mothers of Christianity, Islam and Marxism."

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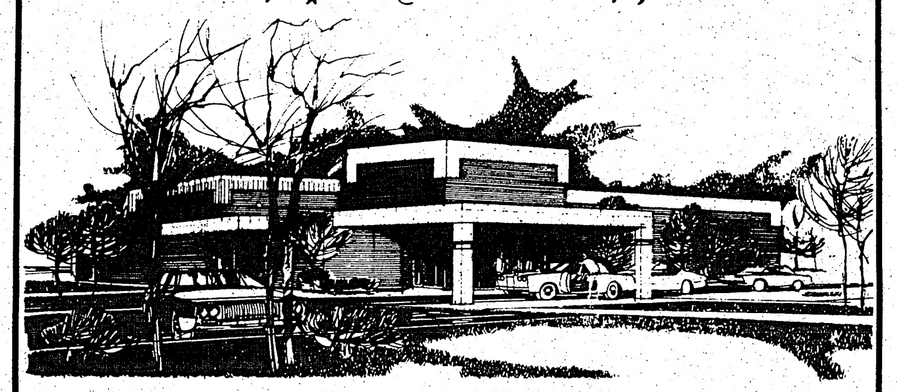

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Organizations and People

CONGRESS CALENDAR
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ADULT EDUCATION and CULTURE EVENTS
for DECEMBER 1975
Compiled By The
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As A Public Service

Dec. 1 B'nai Israel Beth David Cong., Meet the Author of "I'm Still Living," Mrs. Chava Kwinta, 55 Yeomans Rd., 9:30 a.m.

Dec. 2 Labor Zionist Alliance, "Simon Dubnow: Historicist and Author of Galut Nationalism," guest speaker Rabbi Irwin E. Witty, 14 Viewmount Ave., 8:30 p.m.

Dec. 2 Adath Israel Cong., Chanukah Music Evening, "Music of the Sefardim," Ben Steinberg, musicologist, 37 Southbourne Ave., 8:30 p.m.

Dec. 5 B'nai Israel Beth David Cong., "Beyond the Golden Door: Literature of the Jew in North America," Prof. E. Newton, speaker, 55 Yeomans Rd., 8:15 p.m.

Dec. 6 Beth Tzedec Cong., Israel Action Weekend with I.L. Kenen. Dec. 6 at 11
Dec. 7 a.m. "Israel and The American Foreign Policy," at 8:30 p.m. "The Struggle for Public Opinion," Dec. 7 at 10 a.m. "Israel and The Soviet Union," 1700 Bathurst St.

Dec. 7 Beth Tzedec Cong., Sunday Night in the Museum, "Jews in Art," Dr. Sydney Wax, 1700 Bathurst St., 8 p.m.

Dec. 8 Canadian Jewish Congress, T'nach Study Group, "Amos, Chapters 6 and 7" Shmuel Frankel, lecturer, Associated Hebrew Schools, 3630 Bathurst St., 8 p.m.

Dec. 13 Beth Tzedec Cong., Melaveh Malka Series, "Israel Through Stamps," Aaron Hermant, speaker, 1700 Bathurst St., 8:30 p.m.

Dec. 16 Labor Zionist Alliance and Keren Hatarbut "How to Strengthen Israel's Position following the Interim Agreement (in Hebrew," Miss Miriam Ziev, Vice Consul, Col. I. Saar and Jack Israeli, panelists, H. Cohen-Sittayoun, moderator, 14 Viewmount Ave., 8:30 p.m.

Dec. 17 Toronto Zionist Council, "The U.N. Resolution on Zionism and Racism," Mrs. Charlotte Jacobson (New York), speaker, and Musical Program with Heritage Singers, at 788 Marlee Ave., 8:15 p.m.

Dec. 22 Canadian Jewish Congress, T'nach Study Group, "Amos, Chapters 8 and 9" Max Goody, lecturer, Associated Hebrew Schools, 3630 Bathurst St., 8 p.m.

Shecter lauded for promoting brotherhood

By GOLDA N. BERG

TORONTO — The Canadian Council of Christians and Jews, at its annual banquet last week, condemned the UN resolution equating Zionism with racism as an action that will incite rather than inhibit racial and religious prejudice.

The 1,000 guests gathered at the Royal York Hotel dinner heard human relations award winners denounce the vote as "obscene" and "despicable" — a major setback to the ethic of brotherhood parallel to the Nazi Holocaust and Stalinist purges. The Council's board unanimously approved a motion deploring the UN stance.

In an emotional speech interspersed with applause, Max Shecter, the only Jew to be honored that evening, told guests: "I am proud to be a Zionist. Zionism is the liberation movement of the Jewish people. To be a Zionist is to be a proud Jew."

A member of the executive committee of the Council, he exclaimed: "If I were to take seriously the obscene resolution equating Zionism with racism, then the Canadian Council of Christians and Jews has for the first time in its 28-year history bestowed an award on a racist."

Lauded for his enviable record in promoting brotherhood, Shecter summed up his philosophy in a simple statement: "No one can be happy who lives only for himself... It is pitiful when people elect to be spectators rather than participants (in life). True happiness is to squander yourself for a purpose."

Max Schecter — honored by Christians, Jews Council.

Shecter is an international vice-president of B'nai B'rith, chairman of the Canadian Zionist Federation, Central Region, a member of the national executive of the Canadian Jewish Congress, Canada-Israel Committee and State of Israel Bonds, as well as past-president of Beth Sholom Synagogue and its brotherhood.

Other human relations awards winners were Cardinal George B. Flahiff, archbishop of Winnipeg, who similarly denounced the UN vote, and John E. Brent, chairman of the board of IBM Canada Ltd.

The evening also marked the second biennial presentation of the $10,000 Nicholas and Hedy Munk Brotherhood Award, honoring Dr. Everett R. Clinchy, founder of the National Conference of Christians and Jews, the 47-year-old forerunner to the Canadian organization.

"The ideal of brotherhood is hard to realize and difficult to maintain in a nuclear age," said Clinchy, "but it must prevail if civilization is to continue."

The Canadian Council of Christians and Jews is an organization dedicated to promoting religious dialogue and eliminating intergroup prejudices through educational programs. Newly elected to its board of directors were Milton Harris and James Kay, who join Sam Steinberg, presently a national co-chairman of the council.

Camp Reena Shabbaton turns out to be great success

voice of youth

By JEFFREY LIPSITZ

A week ago last Friday a group of teenagers, with two adults and their families, pulled out of a North York sidestreet in a St. Matthew's Church bus and started the short drive to a camp near Orangeville. Who were these people? No, they were not the choir boys of St. Matthew's Church. They were 36 grade 12 students of CHAT who, along with two of their teachers and the teachers' families, embarked on a trip to Camp Reena to spend the weekend together.

That seemed to be the key word — together. What made the Shabbaton such a great success was the togetherness; the closeness of the students and the teachers. And the football.

As soon as the bus arrived and the baggage was unloaded, a football game, a soccer game and a volleyball game out underway simultaneously, and continued right up to the moment we began preparing for Shabbat.

Services and supper were unique. Some members of the group had gone to camp together, others had gone to Israel together last summer. The Shabbaton (and football) seemed to unite these two groups.

As the adults (the Rubovitch and Jutcovich families) were getting settled down for the night (or so they thought), the kids seemed to be just waking up. While some did manage to sleep for a while, most stayed awake until well past 3 a.m. talking and running around.

A few hours later, 36 half-awake 16-, 17- and 18-year-olds congregated on the main floor of the camp's dining hall for Saturday morning services (the girls had slept in the basement; the boys — upstairs).

After lunch, while some tried to catch up on the many lost hours of sleep of the previous night, others went out for a continuation of the football game within the Eruv that had been strung up the day before. This game, too, lasted up to the very moment it was time to get ready for services. Mincha, Seudah Shlishit, Maariv and Havdallah were done in a few short hours and then, with a fire burning in the fireplace, the group sat around talking, and having a good time just being together. (The entire program may not seem all that exciting, but the fact that the kids were all together for the entire weekend seemed to make it all worthwhile.)

At 6 a.m. we were awakened and called out to play football. Having slept only 45 minutes by that time, I turned over in my sleeping bag and went back to sleep, but many of the chevre actually played football that morning from 6 to 9 a.m.

At 9, we again held services, ate breakfast, packed and got ready to leave. Even as the bus was being loaded there were those who persisted in throwing around a football.

In fact, going down the highway at 60 m.p.h. early Sunday morning, there could be seen a small yellow school bus with a football being tossed back and forth inside.

Later that afternoon we arrived back at Associated.

As Frederick Forsyth would have said, had he not written about a jackal, "the day of the football was over."

* * *

Here's what's happening this weekend:

Friday, Nov. 28 — Sunday, Nov. 30: NCSY Shabbaton at Bnei Torah Synagogue, 465 Patricia Ave., Willowdale. Price of $13 includes food, housing and all activities. The theme will be: "From Darkness to Light — Miracle of Eight Days or Three Thousand Years?" This Shabbaton is open to students from grades eight to 13. There will be great ruach, led by Moishe Kempinski, who is visiting from New York, a band and kumsitz Saturday night, and out-of-town guests.

Saturday, Nov. 29: Bnei Akiva Shvatim Re'ut, Golan and Kissufim meet at the Bayit, 296 Wilson Ave., at 3 p.m. The same night, for Chevraya Bet, there will be a Chanukah Party at the Bayit.

Sunday, Nov. 30: For Bnei Akiva Chevraya Aleph (grades three to eight), there will be a Chanukah Party at Shaarei Tefillah Congregation, Neptune at Bathurst, beginning at 2 p.m.

For kids, ages three to six, there will be a Chanukah party at Shaarei Shomayim Synagogue, Glencairn at Bathurst. The program, including puppet show and movies, begins at 1 p.m.

The same evening at Shaarei Shomayim, beginning, at 6 p.m., there will be a Chanukah carnival for youth of all ages.

Don't stay at home this weekend. It's Chanukah. Contact your synagogue/youth group for further information.

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Arts

The London stage scene

Theatre thrives in times of economic crisis

theatre

By LYNN SLOTKIN

(First of two parts)

It is strange but true that when there is an economic crisis the theatre thrives, and this is never truer than in London, England where the theatre business was booming when I was there a few weeks ago.

For my money the best of the shows I saw was **A Little Night Music**. Director Harold Prince and composer-lyricist Stephen Sondheim, the dynamic Jewish duo from New York, have brought their award-winning production, starring Jean Simmons, to London, and it's a resounding success. And rightly so.

Prince has further polished and refined this gem of a musical — about an actress, Desiree Armfeldt, who wants to stop "dragging around the country in shoddy tours," re-establish a relationship with her former lover and settle down with him — since last it played in Toronto 1½ years ago.

Jean Simmons also starred in that production, and I thought she was perfect as Desiree, but what she's doing in London is even better. She has grown in the part. She shows us a Desiree who is vulnerable yet tough, a lady who survives and very well, too. When she sings **Send In The Clowns**, in a voice that is richer, fuller and more confident, we see a Desiree who is bitter yet touching, but never one who feels sorry for herself. In short, Miss Simmons is soaring in that very exclusive area above perfection, and it's magic to see.

Angela Baddeley is a haughty, charming Madame Armfeldt, and Diane Langton, with her marvellous voice, is a perfectly controlled, devastating Petra.

However, Maria Aitken is a sad disappointment as the Countess. Miss Aitken is properly statuesque and stunning to look at but she throws the part away by playing for cheap, easy laughs, therefore turning a vital, vulnerable character into a lifeless cartoon. She does show glimmers of caring about the character when she does a nice job of **Every Day A Little Death** but where is she for the rest of the play?

David Kernan presents a nice picture of the conceited, puffed-up, arrogant count, but Kernan has his problems with overplaying. The scene in which he undresses in Desiree's bedroom could do with a lot of restraint and less mugging.

The brilliance of Prince and Sondheim somehow led me to the vagueness of Pinter. I came out of Harold Pinter's new play, **No Man's Land**, humming the music — unfortunately it has no music and what I was humming was from **A Little Night Music**.

Almost nothing is more boring than a man, — ostensibly a failure as a writer, if not a social animal, expounding on his philosophy of life — except when he is joined by another man, ostensibly rich (we don't know how) but also a social failure, and one dedicated to becoming as drunk as possible as frequently as possible.

Jean Simmons, the English-born former movie actress continues to shine on stage in 'A Little Night Music'.

This is Pinter at his vaguest. It is interesting to see how he skips from one unconnected line of thought to another, but the interest soon wears thin, and by the end of act one you're ready to scream 'come on, Harold, say something intelligible!'

John Gielgud, with his flute-like voice, gives a stunning portrayal of Spooner, the failed writer. From the baggy socks, to the slouchy posture, to the bowing and scraping, Gielgud is a joy to watch.

Ralph Richardson as Hirst is a different matter. There has to be more to acting than slurring ones lines and never reacting credibly to anything another character is doing or saying. Richardson recites his lines and leaves them lifeless.

Matters improved slightly with Simon Gray's new play, **Otherwise Engaged**, which could easily be retitled 'Butley, My Previous Hit, Continued.' Gray's central character, Simon (ironic?) is still weary with the world and everyone he comes in contact with. All Simon wants to do is be alone and listen to a new Wagner recording, but he is constantly being interrupted by a steady stream of people who can do him absolutely no good. He deals with them all with the same high degree of controlled politeness, and a touch of impatience.

Gray has a great facility with language, but we don't know why Simon lets these people walk all over him, or what makes him tick.

Alan Bates as Simon is fascinating to watch, but I can't help feeling that he is bored with the job. It's one thing for the character to be bored, but an entirely different thing for the actor to be bored, because his ennui is catchy.

Alphabetical Order by Michael Frayn is a treat, about the hilarious chaotic goings on in a newspaper library. Billie Whitelaw, a vital whirlwind of energy, is hypnotic as Lucy, and well worth the price of admission.

Photography is an art with Danson, Latchman

art

By JULIANNA BORSA

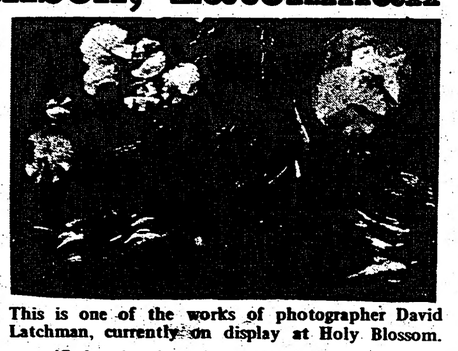
Photography has long been recognized as a craft, but only recently has it become an art form that galleries all over the world are devoting space to. Currently, in Toronto until Dec. 3, the works of Andrew Danson and David Latchman, two Canadian Jewish photographers, are on display in Holy Blossom Temple.

Danson's work follows three themes: African scenery, Canadian landscapes and nude studies. The African theme is rather stereotyped, consisting of studies in black and white, dark bodies silhouetted against dazzling light. His nude studies accentuate the curvature of the body in an attempt to create a rhythm of forms. But in none of these studies does he show any real or extensive ingenuity in his photography.

His views of Canadian scenery, however, capture best the artistic value possible in still photography. His **Fishing Village, Grande Digne,** so similar to 17th century painting of the Dutch School, captures the tension between the stillness of a village along the river's edge and the drama of the storm-clouds overhead.

In photographs such as **Church** or **Car in the Field,** he shows himself strongly influenced by the painters of the school of magic realism, who paradoxically, themselves influenced by photography, now provide a source for the photographers. A single building or a broken-down car in a field evoke the sense of space, the feeling of isolation, the mood of nostalgia much like the paintings of the American artist Andrew Wyeth or the Canadian Donato.

Latchman's studies in biochemistry at York University have directed his photography towards the unusual in microfilm,



This is one of the works of photographer David Latchman, currently on display at Holy Blossom.

magnified and enlarged. Because he subverts the sense of scale, his series of **Microscapes** become a series of color patterns and abstract forms. When his photographs focus on details and highlight harmony of lines as in **Split Log and Lilies, Up the Down Staircase,** or **Chairs,** his work achieves something very much akin to an artistic statement.

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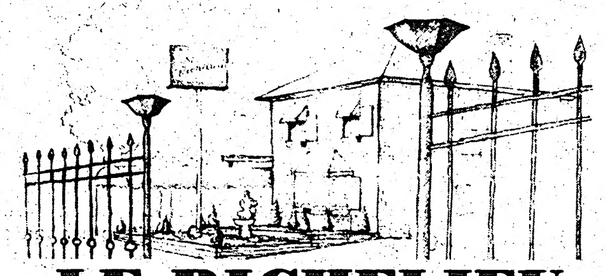

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Orlando had nothing going for it yet it became leading resort city

ORLANDO, Florida — For a two-bit town that never was on any of the principal waterways in Florida, Orlando has come a long way.

Like many Florida communities, Orlando traces its beginnings back to Seminole Indian Wars in the early 19th century. It was just a small trading post at the crossing of several well-traveled trails.

Orlando simply wasn't supposed to grow. It had nothing going for it except the faith of those who founded the community.

Places like Mt. Dora and Eustis, on the Apopka lake chain, and cities on the St. Johns, like Deland, Georgetown and Palatka, were on the water transportation routes, the only kind available from Jacksonville.

On the day in 1845 when the vote was to be taken to name the county seat for the newly created Orange County, Orlando, with less than 100 inhabitants, didn't have a chance. Fort Gatlin, Apopka and Fort Reid were all much larger.

But one of the pioneers, Judge G. Speer, remembered that soldiers could vote wherever they were, so he invited the soldiers from nearby installations to an all-day barbecue on his ranch on the voting day. Naturally, Orlando got the nod.

During the early years the settlement was known as Jernigan. It was changed to Orlando's Grave following the death of a soldier named Orlando at the hands of the Seminoles. The name was shortened to Orlando in 1857.

The town continued to grow, primarily due to its location on the main trail for cattle drives coming north out of the Kissimmee prairies. The trail was especially important during the Civil War years when cattle were herded northward to feed Confederate armies.

Orlando's growth continued — with the wild land speculation of the 1920s. It paused during the depression years of the 1930s, but the sound agricultural base stabilized the city's economy.

The advent of the space age and the establishment of the Kennedy Space Centre at nearby Cape Canaveral triggered another growth spurt. In the years between 1950 and 1969, Orlando's population almost tripled.

The establishment of Walt Disney World to the south of Orlando along the corridor formed by Interstate 4, encouraged other enterprises to locate nearby.

The most recent, the Stars Hall of Fame, features the figures of the world's greatest entertainers re-created in memorable scenes from their careers in radio, stage, screen and television.

Sea World, in the same area, is the world's largest marine park, featuring the spectacular feats of a huge killer whale plus trained seals, dolphins and penguins. A large aquarium features sharks, sea turtles and fish from around the world.

Southwest of Orlando is Circus World, located on U.S. 27 and Interstate 4. At the present time it is the Ringling Brothers and Barnum and Baily Showcase. It offers rides, shows, circus boutique and a restaurant. The total theme park, when completed, will feature complete daily circus performances, attractions, rides and live entertainment.

Through all this growth, Orlando area residents have quietly maintained and protected their environmental resources. Nowhere is this more apparent than in the gracious community ot Winter Park, where elegant homes ring peaceful lakes.

Rollins College, oldest educational institution in Florida, founded in 1885, houses the famed Beal-Maltbie Shell Museum and the Morse Art Gallery with its outstanding collection of Tiffany glass.

Orlando's temperate climate enables residents and visitors to enjoy outdoor activities throughout the year. There are some 17 golf courses available for public play and five available through club memberships.

Hundreds of lakes both in and around the city plus the nearby St. Johns River give this part of Florida an excellent freshwater fishing advantage. And just a few miles eastward, in the Cocoa-Titusville area, lie excellent opportunities for both inshore and offshore sport fishing in salt water.

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THE CANADIAN JEWISH NEWS regrets the error in Apollo Travel advertisement, Nov. 21 issue "3 weeks in Miami Beach" kosher hotels should have read Tarleton, Waldman's, Saxony, Sterling, Crown, Shore Club. This error was no fault of Apollo Travel.

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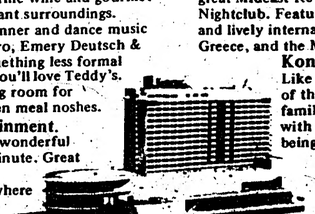

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Chanukah festivities arranged for unfortunate

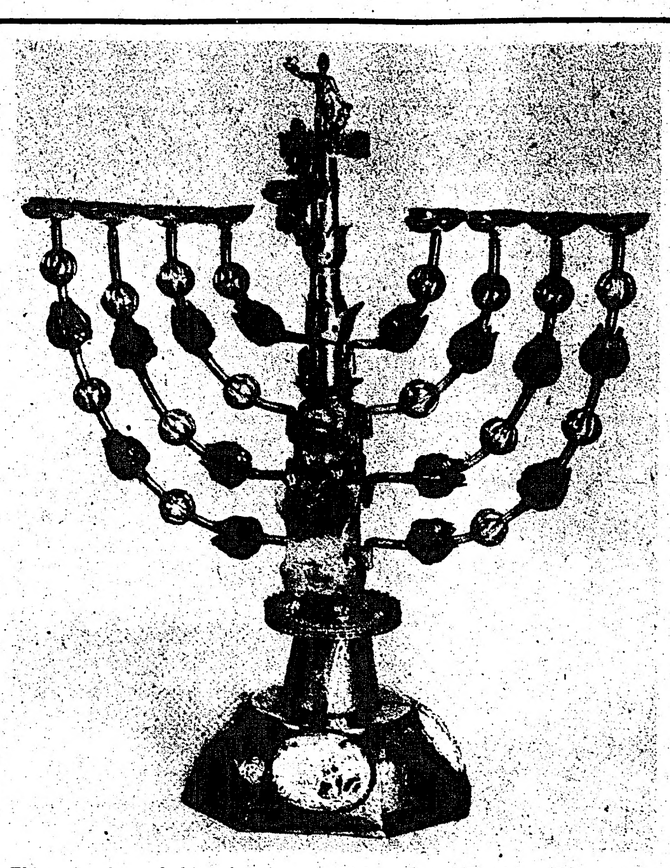
Chanukah is a traditionally happy family holiday. But for those isolated in institutions, nursing homes and hospitals, it can be a bleak time.

This year the chaplaincy service of the Canadian Jewish Congress Central Region, has co-ordinated a whole program of festivities and services for these special groups, in co-operation with many organizations and groups.

Members of the Centre for Creative Living have arranged a Chanukah program at Cummer House, a residence for the aged. Jewish residents from Elm Tree Nursing Home, many of whom have been discharged from mental hospitals, will join residents brought from Bayview Villa and Oakridge Villa at Cummer House for the program.

Students from the United Synagogue Youth at Adath Israel and Beth Tzedec will share nights with the National Conference of Synagogue Youth, to light menorahs in hospitals during the week of Chanukah. Day school students will also take lights to nursing homes and hospitals.

A special program has also been planned by the Beth Emeth Sisterhood at Queen Elizabeth Hospital and Cheltenham Nursing Home for Jewish residents. Anyone who wishes to volunteer an evening for this very special project will be most welcome. They can do so by contacting Mrs. Ruth Resnick at 869–3811.



This menorah was fashioned in the early 18th century in Frankfurt. Belonging to Master Johann Adam Boller, silver menorah is decorated with enamel medallions.

Philosophy gave Hasmoneans' victory

Tradition, progress merged

By
RABBI DAVID
KIRSHENBAUM

It was in the village of Modin not far from Jerusalem, under the leadership of Mattathias, the high priest, and his five sons, that the Jewish popular revolt first began against the Syrian Greeks who had occupied Jerusalem, profaned the Temple and had transformed the national holy place into a house of worship of their pagan deities.

Mattathias was old and gray but full of ardent and burning Jewish zeal. His sons were youthful but inspired by the holy and militant ideal of the eternal Jewish people.

Rabbi Nehemiah says: "Ask thy father and he will tell thee; ask thy grandparents and they, too, will tell thee" (Shabbat 23:71)

With this elliptical and laconic remark Rabbi Nehemiah pointed to the idea that the victory of the Hasmoneans was because they united the old with the young, father and son, past and future. This was the secret of their strength against the powerful enemy and these constitute the elements of progress and revival, growth, and exaltation in the success of any nation particularly the Jewish people.

When a nation breaks with its past and wants to forget about its history and traditions, diverts itself from its main current and sources, it then has no firm ground for its further continuity. The smallest squall or gale will wrench it from the surface, create devastation and in time the nation will vanish from the face of the earth.

The same will occur in reverse. If a nation is concerned exclusively with the past, shuts its eyes to the present and has no desire to comprehend the future — this nation will age prematurely and in time will wither and fall to pieces.

The danger to the group is even greater if it builds entirely on the present and future, ignoring the foundation of the past. This means simply to build on a sandy foundation, to strike no roots whatsoever. Without the abiding influence of its past a nation has no source whence to draw its nourishment and substance; it can neither expand nor develop and in time is doomed to utter disintegration.

There are many examples of this in human history. The natural instinct for national self-preservation possessed by every nation is to link the past with the future through the bond of the present.

This, in the view of Rabbi Nehemiah, is one of the main factors that brought about the triumph of the Hasmoneans against the Greco-Syrian foe.

Mattathias was an old man firmly bound to the Jewish past and to the Jewish sources of his forefathers with unbreakable faith in the God of Israel, in the Jewish sanctities and traditions, in Jewish morals and in Jewish pride. But he kept his sharp and shrewd eyes open and was aware of the new world around him with its new currents and ideas, which were springing up in the hearts and minds of his sons and the younger men.

And so he, the old High Priest brought the younger generation closer to himself, inspired them, encouraged them with his warm words, inflamed the glowing national impulses in their hearts; with his solid faith in the God of Israel he awakened in the hearts of the younger men an extraordinary heroism and devotion to join his struggle against the enemy who sought to make the Jews "forget thy Torah and transgress against His will." They responded to Mattathias' call "who is like the Lord, my God?" and altogether, fathers and sons, they threw themselves at the merciless foe and pursued the battle till victory came.

In recent years, new ideas and new trends have regrettably appeared in Jewish life, whose aim is to tear asunder from the Jewish bedrock and build a new future separate from the old and the new, tendencies which estrange the old from the new, and separate the paths of fathers from their sons.

The preachers of these new ideas look upon anything older than one generation as antiquated and outworn. Jewish practices and traditions which have been observed for generations are in their view, not suited to the times. Many of them in their innovations want to be newer than new and more advanced than progress itself which basically is a link between the old and the new, between the past and the future.

These dangerous new currents, which aim at severing the links with the Jewish past, have not only affected Jewish life in the Dispersion but have also had some influence upon some of our new pioneers, the young heroes of Israel who fought and are ready to fight for Jewish national freedom and security in Israel. They, the spiritual heirs of our Maccabees, strive to cut themselves off from their Jewish roots and like the Jewish Hellenists in the days of Antiochus, they are ready to exchange the Torah of Israel for the Canaanite idolatry.

These preachers of new ideas with their plans for changing Jewish life do not realize that they are indirectly following the ways of the Hellenists who strove to sever themselves from the Jewish past and who were leading towards the collapse of Jewish life.

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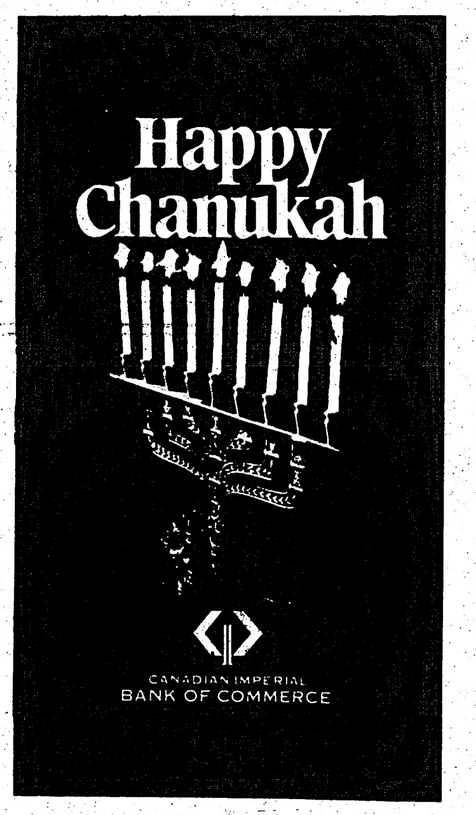
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Mitchell Sharp

Canadian support of Israel reaffirmed

By JO MIRA CLODMAN

OTTAWA —
Canada's commitment to the survival of Israel was reaffirmed last week by Mitchell Sharp, president of the Privy Council.

He said that Canada has consistently supported Israel's right to exist within firm and secure borders and "we shall not waver in that support." At the same time, he called for accommodation among all parties in the Middle East, including Israel.

Sharp referred to the recent United Nations resolution equating Zionism with racism as profoundly disturbing. He told an Ottawa audience of about 400 that in 1969 he warned of the "futility and danger" of such action.

"Canada has been one of the staunchest supporters of the UN and I hope that will continue to be our policy," Sharp said. He stressed the need for technical agencies, representative of the nations, to deal with problems like health.

He termed Canada "a voice for reason and restraint" in the UN. "We have preferred to work for solutions rather than for headlines or popular acclaim."

He was speaking at the Negev dinner, sponsored by the Jewish National Fund, in honor of 92-year-old Senator Norman M. Paterson. He is the first non-Jew ever to be honored at an Ottawa Negev dinner.

David Loeb, president of the Jewish Community Council of Ottawa, described the senator as an outstanding "philanthropist, civil libertarian and devoted friend of Israel."

History has shown only too clearly that when Jews are attacked, the freedom of all mankind is imperiled, Loeb said in his speech. He thanked the Canadian government for opposing the UN resolution, which he said clothed "naked anti-Semitic hatred."

But with the help of men like Senator Paterson, Loeb added, Israel will prevail.

The kind of men and women Israel has attracted could be one measure of the stature of the state, suggested Mordechai Shalev, ambassador-designate of Israel to Canada.

In his first appearance before a Canadian audience, he said the world now has a resolution equating "the answer to anti-Semitism with anti-Semitism itself." The UN resolution, by implication, brands Israel as a racist state, he said.

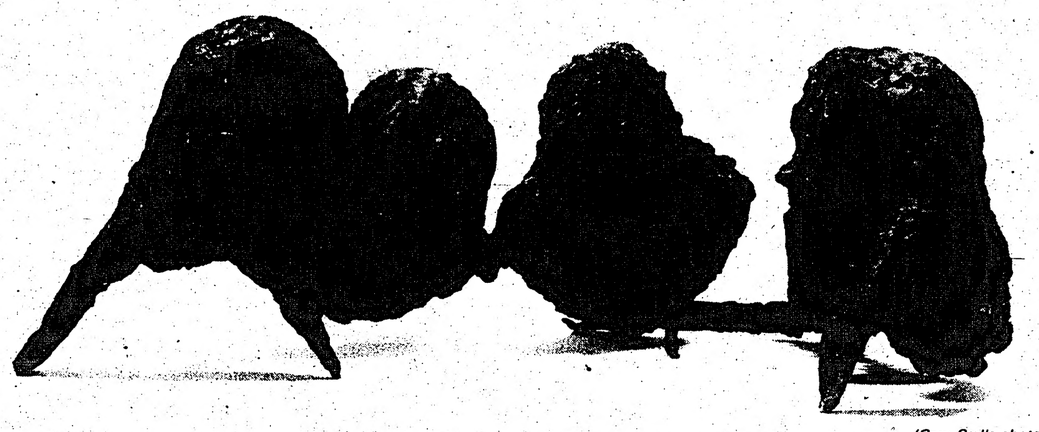
"There was no country in the world which proportionately invested more in money and know-how...in helping the African states to emerge into nationhood," he said. "This is one indication of Israeli racism," he added sarcastically.

Any step taken to further the aims of those who supported the resolution "should be opposed with all the vigor that free nations can command," Shalev urged.

Despite concern about the resolution, he said, there is no loss of determination to work "for those ideas which have always been epitomized in a single word — the word Zion."

Famine and war provide unlikely theme for sculptress

By TOBA KORENBLUM
CJN Staff Reporter



(Gary Cralle photo)
This 28-inch long bronze sculpture, fashioned in 1974 by Mary Hecht, is called "4 Mothers." A New Yorker, she arrived here in 1970.

TORONTO —
When you first meet sculptress Mary Hecht it becomes difficult to conceive that this modest, small, comfortable woman in her 40s, dressed in casual slacks and a T-shirt, could produce such powerful, uncomfortable art.

She sits on a couch in her small one-bedroom, Davenport Road apartment with two cats and some 30 other companions — crying faces, hollow-eyed masks, emaciated figures, tortured people and twisted bodies — her creations.

"I guess my sculpture is difficult to live with," she says pointedly, right off the top of the interview. "No, they aren't pleasant. But when you turn on the radio and hear about bombings, famine, war, kidnapping, assassinations, what else are we going to do? Sit and make pretty things? To what end?"

Hecht, a New Yorker by birth, landed in Toronto five years ago, with several group shows and exhibitions to her credit. After exhibits in Toronto galleries, including the last at the Evans Gallery in October, which received very favorable reviews, she is finally building a solid reputation. Her work will again be on display at Scarborough College, Nov. 24-Dec. 12.

Mary Hecht is one of few sculptors who works directly in wax on large pieces.

It hasn't always been this easy. It's been a slow grind with some sporadic, modest successes, she says. Often the struggle becomes one of who to pay — her landlord or the foundry that casts her textured bronze works, varying from miniatures to her latest piece, an 800-lb. nude.

Despite the fact some of her work makes very dramatic political statements, she says she "has no desire to convert people. I don't think the role of the artist is to lead society. I refuse to carry that burden.

"I'm not intellectually equipped or willing to tell society where to go," she said in convincing tones. The artist plays the role of prophet and soothsayer, rather than political leader in her opinion. "If we're good, we can project. We can look further, to see where society is going."

Nevertheless, many of her works do make forceful sculptural statements on social themes. The plight of the victims of famine are eloquently and permanently fixed in her bronzes: **The Starving Woman,** her spine curved in weakness and despair, hollow eyes and belly; two smaller pieces, **"The Dead Mother and Child** and **Four Dead People,** while perhaps not as artistically disciplined as her larger works, are powerfully and emotionally evocative-skeleton-thin figures fused and clumped in anguish.

Hecht calls her sculptural style expressionistic. "If it's a choice between the technical aspects and emotional content, I would compromise the technical means by which the emotional is achieved."

Her work, although certainly not faddish, nor repetitive, derives its inspiration from her mentor, the late Jacques Lipchitz with whom she came into contact at New York's Modern Art Foundry. "My style can only be because of him," she admitted.

Her work creatively interplays positive and negative space — what is left out, or understated is often of more significance than that which is presented to the viewer — gaping eyes, faceless figures — and the interesting use of height and breadth to create an aesthetic balance and the illusion of weightlessness.

Like Lipchitz, Hecht draws on biblical themes, as well as mythological and medieval material. "I consider myself actively Jewish," she says. "A major part of my work shows the Weltschmerz which Jews are well disposed to carry."

She studied philosophy and history at Cincinatti's rabbinical college. Her works belong to private collections in Israel and the U.S., and public collections at several universities and institutions including New York's Mount Sinai Hospital and the Indianapolis Hebrew Congregation.

Three works in her apartment are drawn from Old Testament figures: a sculpture of the three patriarchs; **The Four Mothers,** busts depicting the Jewish matriarchs, fused into a 28-inch piece, and **Moses,** an earlier work, about 2½ feet high, the face delineated by strong angular lines.

"There is a lag of about a generation," she says, "between the time an artist starts talking and people start buying." But with recent recognition of her work, Mary Hecht may not have to wait that long before the emotional impact of her "uncomfortable" art strikes a chord in a too-often, complacent public.

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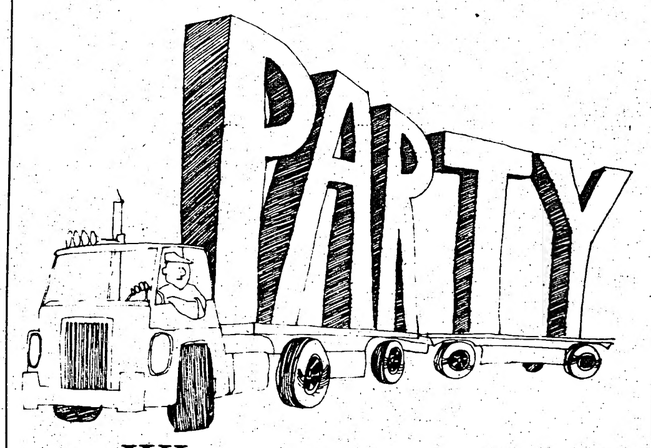

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CLINIC SERVES LEARNING DISABLED

By TOBA KORENBLUM
CJN Staff Reporter

David Antflick, director of the Centre for Educational Development, assists grade 10 student Barry Dankevy who has been attending the clinic for remedial training. Antflick is an MA graduate of Waterloo University.

TORONTO — School was never like this. Colored carpets, bright wall graphics, potted plants, puzzles, games, machines that talk, teach you to read, to spell and to count, a large picture window overlooking a park — and one teacher for every student. A far cry from a classroom of 35 where failure is a public affair and learning can often be a sluggish, unstimulating routine.

Admittedly, this setting — the Centre for Educational Development, a private clinic designed to remediate learning problems in adults and children — is not about to replace the traditional public education systems.

Its 27-year-old director, David Antflick, is the first to concede that the newly-opened centre in the Leslie Street Professional Building above Sheppard, is, for the time being, "only for the elite."

But for those who can afford its private services, the centre employs up-to-date diagnostic tools, audio-visual equipment and a part-time staff in the related fields of psychology, psychometry, speech therapy, child care, special education and neurology.

Its philosophy? Through an adjusted, graded program of lessons, the student is motivated by daily recognition of his progress. Parents or the referral agency are informed of proceedings in regular lesson reports and continual professional re-evaluation is stressed.

The clinic concentrates on three areas: classes for children with learning disabilities — impairments in perception, visual or auditory memory and motor dysfunctions; academic upgrading for the slow learner and classes for English as a second language.

In addition to private students, the centre receives referrals from the Workmen's Compensation Board (adults needing rehabilitation after injury), the Mental Retardation Association, Children's Aid Society and some schools.

After a free preliminary interview, an initial three-hour diagnosis and assessment can run around $35-$75 (government rates) and private classes, $15 per hour.

Antflick, a graduate of Waterloo University with an MA in psychology and several years experience in remedial education in private Ontario clinics, opened the centre in response to a demand for an intensive, personalized approach to learning difficulties.

According to some estimates there are 6,000 students with learning disabilities in Ontario schools. Antflick estimates that an even larger number goes undetected because schools are overcrowded and the ministry is not spending the money necessary to detect these problems at an early stage.

"The education system, because of large numbers, cannot suit the needs of all students," he said in an interview. "This is one case where there is no safety in numbers."

Many private educators, as well as the government, are unwilling to gamble the funds needed to open and support a small clinic. He says there are only about a half-dozen education centres in the city offering one-to-one classes on a private basis.

When asked to elaborate on the weaknesses of the public school system, Antflick at first hedged, but did remark that there hasn't been enough of a public outrage about the system's inadequacies: the lack of discipline, too much freedom and a weakening in reading, writing and arithmetic skills.

Where would he put the blame? The fault lies with both parents and the schools, he says. "The parents should be more concerned about what their kid does every day. The teachers, educators and administrators should realize that what they are teaching has to fit their students' lives. Children can't be alienated satellites."

The 1960s child is also a product of the medium that moulded him — television. TV, in general, has negatively affected communication skills, says Antflick, weakening reading, writing and verbal habits.

A large part of his service caters to Jewish clientele. The Jewish parent, he says, has high expectations — the consequences are both good and bad. Some children will turn into overachievers, attaining goals above their intellectual level. Others can't realize extremely high standards. The result, in many cases, is "a child that is a nervous wreck."

Many parents will turn to the private clinic, Antflick claims, to absolve themselves of responsibility for their children's educational problems. Yet, the majority display an interest in offering their children the best education and treatment available. Positive parental concern and interest breeds success, he concludes.

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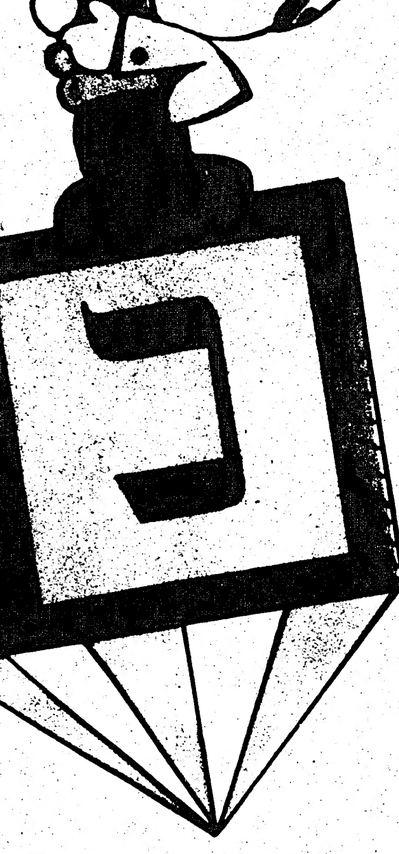

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'Educational and technical superiority why state overcomes crises'

ORT proud of its role in training Israeli workers

By MIRIAM CHINSKY

TORONTO —
The major reason Israel has been able to face up to every crisis, according to Joseph Harmatz, director general of ORT Israel, is because of the enormous educational and technical superiority it wields over its neighbors. And ORT, he noted proudly, has trained 20% of the country's work force.

Addressing male members of Ontario ORT plus other concerned individuals from Toronto's Jewish community at a gathering held Nov. 4 at the home of Dorothy and Irving Shoichet, Harmatz outlined the history and the current conception of ORT, the Organization for Rehabilitation through Training.

Founded in St. Petersburg, Russia, in 1880, it has functioned in Israel only for the past quarter century. Devised originally to provide technological and vocational training for Jewish youth in underdeveloped countries and for new immigrants to Israel, its role has expanded.

France, which has absorbed thousands of Moroccan Jews, is a focal point for trade and training projects; there are also facilities in Brazil, Argentina, Venezuela, Morocco, Iran, Chad, India, and one still remaining in New York City.

Many local governments, realizing the potential for their own people, encourage and assist ORT. Canada, which has no ORT schools, nevertheless supports its entry into less fortunate countries. The prime purpose of ORT is to teach people work skills which will permit them to make their own way in life and free them from charity.

There are 70,000 students throughout the world; of these, 46,000 are in Israel, where the need for technicians is imperative.

"A change in attitude is obvious," declared Harmatz. "Fifty per cent of Israeli youth attends vocational or technical schools, and ⅔ are boys. Conversely, ⅔ of those enrolled in academic institutions are girls. Never before were Jewish children sent by their parents to vocational schools." He conceded, however, that the curriculum had to be changed to include literature, geography, mathematics, physics and chemistry.

Most ORT students are teenagers, but adults are also trained, and there is a post-secondary two-year course comparable to junior college, which offers continuing studies. For this, army deferment is necessary. Many students are refugees from Arab lands and the Soviet Union.

"We do not," said Harmatz, "try to climb too high, or pay our teachers too much. We are teaching basic practical skills, mechanics, electricity, electronics.

"The Israeli government matches all funds collected by ORT for this school," Harmatz announced. "It will be a Jewish international institute supported by Jews from all over the world." A Canadian wing, including facilities for environmental engineering and industrial electronics, is dedicated to the memory of D. Lou Harris, who was president of Canadian ORT for over 25 years.

Joseph Harmatz, director general of ORT Israel.

A very real testimony to the effectiveness of ORT was given by Elly Gotz, past regional president of Men's ORT. Lithuanian-born like Harmatz, Gotz, now a successful engineer, recalled how, when he was released from concentration camp after World War II, he was trained at one of the centres set up in Germany specifically to rehabilitate the survivors.

Describing ORT as a "fluid structure providing open-ended education which allows the individual to go as far as he wants to, or can," he gave personal thanks for the opportunities it afforded him.

Travelling with Harmatz was a five-man study mission, three Israelis, a Frenchman, and an American, who are contacting representatives from industry to seek advice and arrange the purchase of certain technical equipment. They are also meeting with educators in an effort to define the world-wide status of ORT with regard to courses and possible degree acceptance. In Toronto, they conferred with faculty from Ryerson Institute and George Brown College. The latter is probably the closest approximation to an ORT school here.

Harmatz also spoke at an afternoon tea and Israeli fashion show at the Shoichet home, which was attended by 170 women members. Seventeen-year-old Shimon Muller, an immigrant from Russia who is now an ORT student in Tel Aviv, explained that conditions in the Soviet Union are worse now for Jews than we can possibly imagine. His father was imprisoned without charges shortly after he applied for emigration to Israel. A year later the family was informed by authorities that he had died. No explanation was given. It was only following his father's death that he and his mother and sister were permitted to leave. He thanked the women for giving him the opportunity to study at an ORT centre.

Convenors for the tea were Harriet Morton, Lil Small, Bubbles Sherman and Lydia London. Regional president is Chahine Levine.

Greater Torah learning urged

ATLANTIC CITY —
The growing anti-Jewish sentiment expressed in the United Nations is not only a self-vilification of the nations that condemn Israel but also an awesome message to the Jewish people to develop their consciousness within a Torah framework, says Antwerp's chief rabbi.

Joined by international Orthodox leaders at the 53rd national convention of Agudath Israel held here recently, Rabbi Chaim Kreisworth told 3,000 delegates "to look to the values enshrined in the Jewish past for indicators as how to react to these crisis-laden days for the Jewish people."

He, along with Chief Rabbi Pinchas Hirschprung of Montreal and the deans of nine major rabbinical seminaries expounded on "current Jewish crisis issues" including: the crisis in Jewish education, maintaining authentic Jewish values in a secular society and the heightened spiritual and physical perils faced by Israel.

Agudath Israel is an umbrella movement of observant Jews founded in 1922 which sponsors religious, educational and welfare projects in North America, Israel and Russia.

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Epic on Holocaust won widespread acclaim until review said it claimed Jews share guilt

By Sheldon Kirshner
Staff Reporter

TORONTO —
Hundreds of books have been published on the Holocaust but only a minute handful have ever evoked the kind of emotional and controversial reactions usually associated with fiery polemical works.

In 1961, when Prof. Raul Hilberg released his 450,000-word epic on the Holocaust, **The Destruction of the European Jews**, the Anglo-Jewish and general press greeted this monumental and definitive volume favorably. Reviewers praised it for its ground-breaking scholarship and its amazing thoroughness. Hilberg's book, which was some 13 years in the making, seemed destined to please even pedants.

Eight months after its publication, **Commentary** magazine assigned the noted British historian, Hugh Trevor-Roper to review Hilberg's tome. Trevor-Roper's massive review, proving to be the academic and literary sensation of the year, capitulated the taciturn Hilberg into notoriety.

"He said I dropped a bombshell by suggesting that Jews didn't resist and, in fact, participated in their own destruction," he recalled in an interview. Hilberg was here to address a conference on the Holocaust held at the University of Toronto.

In the eyes of most of the Jewish community, which saw the Holocaust victims as sancrosanct heroic martyrs, Hilberg was relegated to the status of persona non grata. Yad Vashem denounced him and many Jewish groups viewed him with a mixture of distrust and contempt.

Hilberg, a 49-year-old political scientist who teaches at the University of Vermont, does not deny that his book cast aspersions on the supposed heroism of the Jews who perished in the Holocaust. He is of the opinion, as Hugh Trevor-Roper correctly alluded, that the Jews were not blameless for their demise.

In the course of his tireless investigation of the war years, Hilberg, a native of Vienna, found there were not as many German guards in the concentration camps, ghettos and killing units as was popularity believed. Neither, he said, were there many German casualties as a result of Jewish resistance. Moreover, in his considered opinion, German occupation forces got a "good deal" of co-operation — money, transport and manpower to staff the Jewish police and the Judenrat (community councils) — from their

Prof. Raul Hilberg

Jewish victims.

Although Hilberg thinks he was among the first ones to demythologize the Holocaust, he says emphatically that he and Hannah Arendt are deeply divided on the questions of German society and the role of the Judenrats. Therefore, he does not wish to be associated with the theories she propounds.

Hilberg is naturally sensitive to charges that he and Arendt more or less reached the same conclusions on the docility of the Jews. "I don't believe in her banality of evil theory, and neither do I think the Jews were sold down the river by the Judenrat," he said.

"The Judenrat was not a group of Quislings or collaborators, and in most instances, its members were not appointed by the Germans. The heads of the Judenrat were leaders in the pre-war Jewish community. They represented Jewish thinking and the Jewish people, though they were admittedly drawn from the bourgeois sector, and therefore, not representative of all Jews in the community. The Judenrat was a case of the continuity of leadership. Some were corrupt and weak, but their faults weren't greater than that of the whole Jewish community."

Hilberg, who is currently editing the diary of Warsaw Judenrat leader, Adam Czernikow, is cognizant of the fact that alleged lack of Jewish resistance was a function of psychological unpreparedness, soaring hope for the future and gloomy despair of the inexorable bind in which they were in. Concomitantly, he readily admits the Jewish victims had no possible way of knowing about Hitler's mad Final Solution. As he put it: "Behavior and perception are learned by experience and teaching."

In spite of the icy and often hostile reception he has received from Jewish communities in North America and Israel, Hilberg expressed the hope that his theories may be vindicated "if I live to be 70."

Boosting of tuition fees unavoidable, panel says

By KATHLEEN KENNA

MONTREAL —
Parents who want Jewish education for their children will be forced to pay higher school fees if quality instruction and facilities are to be maintained.

That was the general message in the "High cost of Jewish education" discussion at the recent annual meeting of the Association for the Advancement of Jewish Education in Montreal.

Composed of representatives from home and school organizations and instituted "to further the cause of Jewish education in Montreal," the association chose this topic for its panel discussion and question period in response to parent indignation over fee increases.

Statistics were revealed and explained with one evident message: as costs continue to increase, so will school fees.

A sample school budget contributed by Mrs. Merl Frankel, executive director of J.P.P.S., showed that salaries claimed 73% of a school's total budget, with building maintenance and cleaning claiming another 10%. Five per cent of the budget was allotted to teaching aids and school supplies; four per cent for crossing guards and first aid; 2.4% for bank loans and expenses; and five per cent for employee benefits such as unemployment insurance.

The assembly of 50 was told that if teachers were to be granted the present salary increase they are demanding, a budget such as the one outlined would see costs pushed up an intolerable 78%.

It was also pointed out that while Jewish teaching staff is of the highest quality in most schools, buildings and school equipment are often outmoded and substandard compared to the more modern public schools.

"Quality education means more money," said Mrs. Frankel. "Parents want good schools and should want them. They should keep pressuring and help where needed."

At the conclusion of her address, however, she conceded, "There are really no simple answers."

Rabbi Joel Wadler, executive director of the Hebrew Academy, blamed the Quebec government for some problems in education. He attacked the government bureaucracy which was "literally burying schools in forms and paperwork" and quipped, "Thank heaven for the mail strike."

Grants for Jewish education provided by the provincial government and by Allied Jewish Community Services were described by panelists and audience members as inadequate, and were advised by the rabbi to press for information and to take action.

"Do we really know what's going on? he asked, "There will be many more increases without parental action."

He challenged parents to review their responsibility and role in education, to look at parent-teacher organizations and examine their personal involvement.

Rabbi Wadler also urged parents to support fund-raising campaigns for the Jewish schools, adding that "Every dollar for the campaign is a dollar less paid in tuition."

The rabbi also discussed French instruction in Jewish schools.

"As far as Quebec is concerned," he said, "They don't care what we teach, as long as it's French. If we accepted their proposals, we would devote more time to French than we do now to English or Hebrew."

He warned parents that French instruction would soon claim more class hours, whether this was considered necessary or not.

Dr. Henry Mikelberg, chairman of the personnel committee of the United Talmud Torahs in Montreal, also offered advice to the gathering.

In order to continue growth of Jewish education in Montreal, he said, it would be necessary to pressure for more government grants; to increase efforts to get financial support and to attempt to keep escalating costs under reasonable control.

All panelists stressed the importance of providing Jewish education for all students who sought it, emphasizing that funds and scholarships be made available for those unable to afford instruction in Jewish schools.

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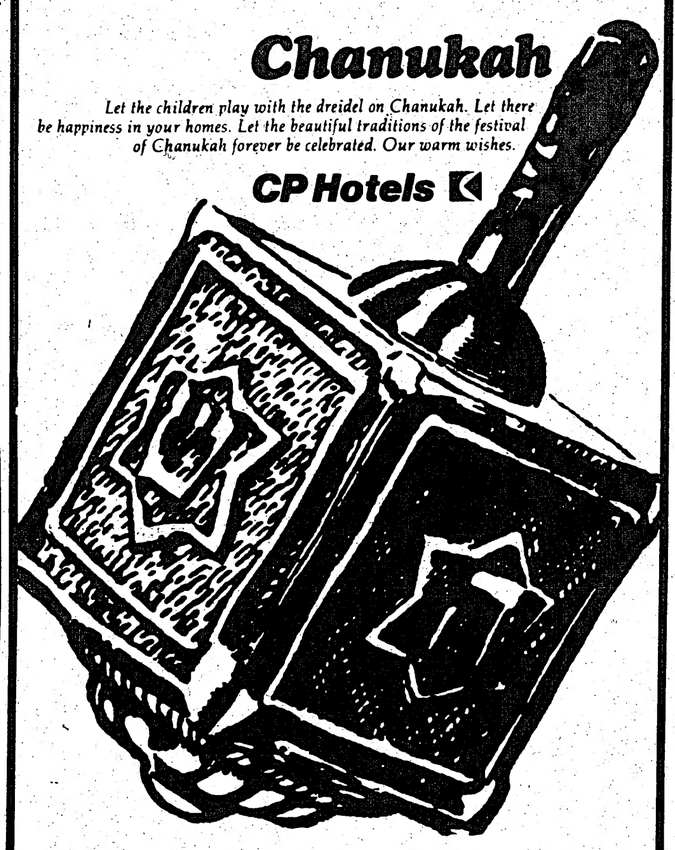

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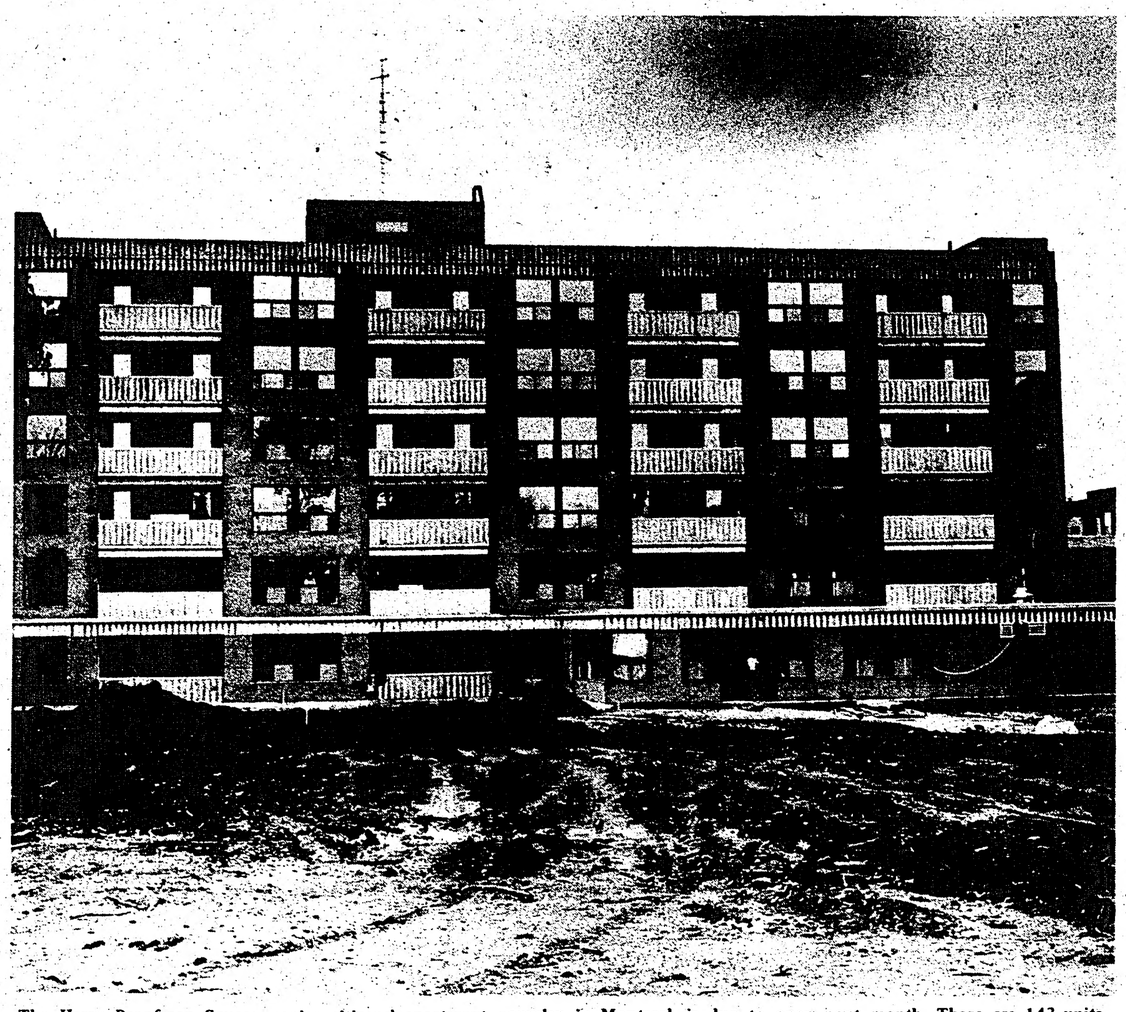

The Harry Bronfman Square, senior citizens' apartment complex in Montreal, is due to open next month. There are 143 units.

Low-rent apartment complex for elderly just skims surface of need in community

By JANICE ARNOLD

MONTREAL — After months of reviewing of hundreds of applications, the final 153 tenants have been chosen for Harry Bronfman Square, the new senior citizens' apartment complex scheduled to open in December of this year.

Located on Westbury Avenue in the shadow of the AJCS' Cummings House, the Square is the second dwelling for the elderly constructed by Caldwell Residences, the AJCS agency concerned with low-rent housing for the Jewish aged. Caldwell Terrace Apartments in Cote St. Luc was the first in the series.

Soon after work began on the 143-unit structure in December 1974, a deluge of inquiries for applications began to pour in creating, as expected, a long arduous task for the 35 volunteers on the admissions committee.

Requirements for eligibility were that the applicant be at least 60 years of age, have an income not exceeding $5,000 annually and be physically and mentally able to care for himself. There are 10 double rooms for couples.

By last spring, 1,600 had formally applied for admission. This figure was pared down to 800, each of whom was personally interviewed at the Caldwell office over a period of five months.

Effort was made to choose those most in need and a point system was used which took into account the physical and social conditions of the applicant's present quarters, whether the elderly person was alone or had relatives in town as well as the three prime requirements.

Many of the aged were found to be living under desperate circumstances in dilapidated rooms, often with little privacy or even facilities, others had landlord difficulties or conflicts with their children.

The overwhelming demand for accomodation for the elderly, especially within the Jewish community with its disproportionate number of aged, was predicted in a study done for AJCS 10 years ago by Edward Barkoff.

To further complicate the present situation, the province of Quebec received only $3.2 million of the $95.1 million allotted under the National Housing Act of 1973. This compares with a $25.2 million loan to Ontario.

"The result has been a surfeit of needs, particularly in Montreal," said Prof. Jacob B. Lightman, administrator for Caldwell Residences, "made additionally difficult by the number of solitudes in the city. Besides the English and French groups, we also have the Italian, Jewish and other ethnic groups, some with their own community organizations. The central approach to housing, the elderly did not develop."

City housing, according to Lightman, a retired McGill faculty of social work member, has been inadequate partly because administrators have been guided by statistics of the general population which has a considerably lower percentage of old people.

Under its new president, 50-year-old Montreal businessman Leonard Ellen, Caldwell Residences will begin its third project, Harry Bronfman Square Phase Two, when a federal government loan is approved. Previous loans have come from the Quebec government.

Phase Two is planned as a mirror development of the first and will be located to the immediate east on Lemieux Street.

Like the Caldwell Terrace Apartments, the Harry Bronfman Square will offer its tenants health and social services from the city. Several architectural improvements have also been made in the new six-storey complex.

They include wider doors that will easily permit the passage of a wheelchair, slightly bigger rooms, recessed balconies providing greater protection from the elements, laundry and storage rooms on each floor and more conveniently placed grab rails in the washrooms.

Grants will be made available to those not able to buy their own furniture.

As the Harry Bronfman Square cost more than twice as much to build at $3,088,000 as Caldwell at $1,400,000, rents are higher at $110 for a single room and $140 for a double.

At Caldwell, rents were recently raised to $82.50 and $110 respectively. The project is still expected to run a deficit that will be absorbed by AJCS funds.

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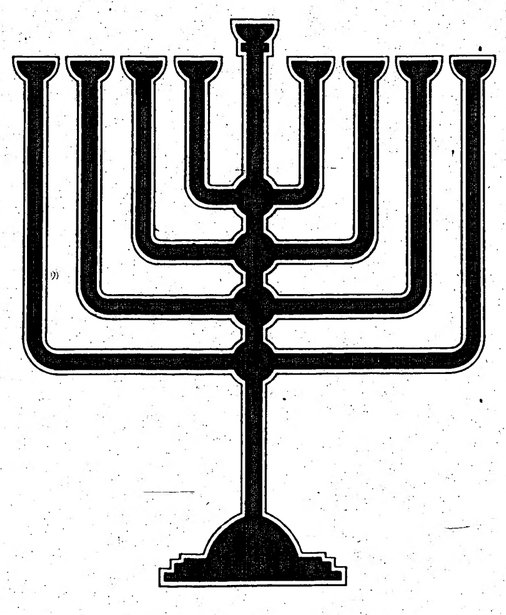
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1 1/2 cups liquid honey
1/4 cup strong tea, cooled
1/4 cup orange juice
1/2 cup chopped nuts
1/2 cup raisins

Sift together flour, baking powder, baking soda, salt, cinnamon and ginger. Beat eggs with sugar; gradually beat in corn oil and honey until completely blended. Add flour mixture alternately with tea-orange juice mixture. Stir in nuts and raisins. Pour into ungreased 10-inch tube pan. Bake in 350 degree F. oven for 15 minutes: then reduce heat to 300 degree F. and bake for 1 hour or until cake tests done. Invert pan immediately and cool cake completely before removing from pan.

Jewish demonstrators (top), were out in force at the Ontario College of Education to protest the visit of PLO speaker Shafik Al-Hout. Later, following cancellation of his speech, Israeli and Palestinian sympathizers engaged in a shouting match. Al-Hout, a high PLO official, entered Canada on a special permit. (El-Baz photos)

In aftermath of rowdy meeting

Arabs claim Zionists hope to scuttle Habitat

By S.K. LAZAROV

TORONTO — The president of the Canadian Arab Friendship Society claims that the United Nations Habitat conference in Vancouver will probably be cancelled as a result of last week's unruly meeting in which a prominent PLO leader was prevented from speaking.

Jim Peters, a lecturer at Ryerson, made this comment minutes after Shafik Al-Hout left the hot, crowded Ontario College of Education auditorium when he and his sponsors, the Canadian Arab Federation and the Student Administrative Council of the University of Toronto, realized that persistent hecklers would not permit him to speak on the United Nations' resolution equating Zionism with racism.

Against the backdrop of hooting, chanting, clapping and name-calling, Peters charged that Canadian Zionists were responsible for the hasty departure of Al-Hout, and he suggested that the alleged Zionist campaign to scuttle next June's UN conference would probably succeed.

"If Zionists can do this in Canada, you can imagine what happens in Israel," he said, facing a partially hostile crowd of 600 who jammed the hall to denounce Al-Hout, the vice-chairman of the PLO delegation at the UN and director of the PLO's Beirut office.

Khaled Mouammar, president of the Canadian Arab Federation, supporting Peters' claim, asserted that the pandemonium triggered by the appearance of Al-Hout could very well lead the Canadian Government to reconsider its position on allowing a PLO delegation to attend the Conference on Human Settlement.

Both men, however, emphasized that the disruption of the meeting represented a Palestinian propaganda victory. Peters, pointing to the Jewish high school students who had a hand in breaking up the tumultuous meeting, said Canadian Zionists had discredited themselves in the eyes of their fellow citizens.

Mouammar, at a press conference the following day, where he introduced Al-Hout to the media, attacked what he called "the anti-democratic and fascist nature of Zionism" and stated that Zionists "are becoming more violent, vicious and reationary." He also lashed out at Metro Chairman Paul Godfrey, a Jew, who had earlier criticized Ottawa for admitting Al-Hout to Canada under ministerial permit.

In his remarks to journalists at the Four Seasons Sheraton Hotel, Al-Hout, who subsequently addressed an audience at a Scarboro Unitarian church last Sunday night, reiterated that the PLO would not initiate any terrorist acts against Montreal's summer Olympic Games.

Describing himself as a "freedom fighter," he rejected terrorism but denied that sabotage operations within Israel and the occupied Arab territories were terroristic.

Calling the government in Jerusalem "the most barbaric leadership in history after the Nazis," Al-Hout, a 44-year-old native of Jaffa, justified the UN resolution linking Zionism with racism by asserting that Zionism "is the other side of the coin of anti-Semitism."

Of the 600 persons who came to hear Al-Hout, currently on a tour of Canadian cities, slightly more than half were Jewish or at least Israeli sympathizers. Some of them wore blue buttons proclaiming: "I Am Proud To Be A Zionist."

Students from Community Hebrew Academy of Toronto and from the Bnei Akiva religious movement, a large number of whom were sitting in the gallery, repeatedly booed and clapped rhymtically as soon as Al-Hout was introduced.

Although everyone in the audience was searched by marshalls, Jim Peters reported that a bomb threat had been received by the police. "You can leave now if you want to," he told the audience, presumably hoping that the pro-Israeli sympathizers would go.

But they didn't, and neither did they stop chanting and singing **Am Yisroel Chai** and the Israeli national anthem. An elderly silver-haired man, speaking English and Yiddish, asked the crowd to let Al-Hout talk. But they refused to listen and intensified their pro-Israeli litany.

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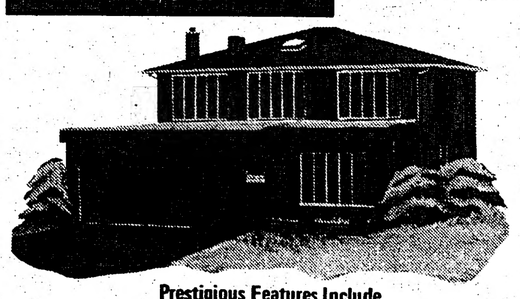

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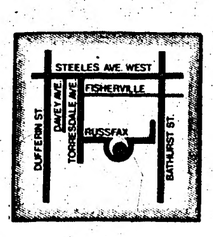

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Accountants please take note. I'm trying to contact a Jewish gentleman an accountant. Born in Russia came to Canada at age 14. Now in mid-thirties. Short dark hair, solid body structure, approximately 5' 10", size 42 coat. Thursday, Jan. 30, about 8 p.m. this gentleman was in the Four Seasons Motor Hotel, Jarvis Street, Toronto. He gave his blue weather coat to the hat check girl and paused for a brief conversation. His head was aching and went to join four Jewish friends. At midnight he came to the check room for his coat. The same girl gave it to him. He waited in the lobby to talk to the hat check girl as she was busy at midnight.
After crowds left he came to the check room again. It is very important that the hat check girl finds this Jewish Gentleman as soon as possible. I believe his name maybe **HYMAN (CHAIN).** I was informed he may be in the Vancouver area.
I am now residing in Hamilton, 525-3337. May I hear from you soon. 28

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Parker, Gloria - On Nov. 15, late of 4190 Bathurst St.

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Rosenswelg, Ruth [Rosen] - On Nov. 13, late of 775 Steeles Ave. W.

Shmaltzman, Max - On Nov. 14, late of 3560 Bathurst St.

Stoneberg, Rhoda [Rose] - On Nov. 17, late of Newmarket.

Wintraub, Arthur - On Nov. 18, late of 172 Pannahill Rd.

Zucker, Nathen - On Nov. 16, late of 3636 Bathurst St.

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Leaders oppose presence of PLO

Cont'd from Page 1

At the news conference, Rabbi Plaut lashed out at the government for issuing a ministerial permit for a PLO official to visit the country in the same week the racism resolution was passed and the 'despicable' crime in Jerusalem's Zion Square took place.

"To admit to Canada a representative of the organizations that takes credit for this murder and, at the same time say he is not a known terrorist is quibbling," said the rabbi, who is vice-chairman of Canada-Israel Committee.

It has nothing to do with free speech, he continued. "This is somebody who applauds murder and counsels destruction of a state friendly to Canada."

Shafik Al-Hout, the PLO representative touring Canada, is head of the Beirut office which supports and plans murderous activities, Harris pointed out.

Immediately after the news conference, Israel Ambassador to Canada Mordechai Shalev, addressing a meeting of the Canadian Zionist Federation, said that however awful the vote was, there was some indication Arabs are not having everything their own way.

A veteran of the diplomatic service in Africa, the new envoy pointed out half of black Africa did not vote for the anti-Zionism resolution. "This is a sign of encouragement," he added.

Most of the African nations don't believe in what they practice at the UN, he said. "They are intimidated by Arab powers who would make political and economic life difficult for them."

The Israeli, who spoke extemporaneously, also said the 35 countries who voted against the resolution, cannot be absolved. They have some responsibility for developments, he claimed, pointing to a November, 1973, Common Market declaration which came close to supporting PLO claims.

He warned the leaders "we are an object of an evil design which has the purpose of destroying Israel. We should be geared to that realization."

Education survey

Cont'd from Page 1

A fascinating piece of information that emerged from the analysis already done is that two-thirds of the respondents who had sent their children to a day high school (a group tending to be strongly Orthodox) and a majority of parents whose children attended Reform Jewish schools said that helping Israel was **not** the prime reason for contributing to the United Jewish Appeal.

Other conclusions drawn from the preliminary analysis are not quite so intriguing, but are certainly of value to those who, like members of the Study Committee, are interested in Jewish education.

For example, when families were asked if they were dissatisfied with the Jewish education their children were receiving, almost two-thirds of those with complaints pointed to the quality of Jewish education; there weren't enough qualified teachers, the methods were old-fashioned, the curriculum did not live up to expectations, or was not sufficiently oriented to Judaism and Israel.

Only five per cent of the parents whose children had left Jewish schools did so because the fees were too high.

UJA counteracting

Cont'd from Page 1

For the first time, accountants, under the co-chairmanship of Isenbaum, Benjamin Houpt and Martin Feldstein, are running blitz canvass from Dec. 1 to Dec. 5. More than 100 canvassers are expected to participate. Guest speaker during the week will be Col. Jacob Monbaz, former Israel consul general in Toronto. Blitz headquarters will be the offices of Starkman, Kraft, Rothman, Berger & Grill, at 1200 Sheppard Ave. E.

The opening meeting of the dentists' division was held at the Primrose Club, where speakers were Col. Nachman Karni, who reported on the current Israel situation, and Dr. Rupert Shriar, who spoke on local needs.

Pharmacists associated with Shoppers Drug Mart will meet for breakfast in the board room of Koffler Stores Ltd., on Sunday, Dec. 7. The meeting is being arranged by co-chairman Herbert Binder and the guest speaker will be Shmuel Ovnat, Israel consul general in Toronto. The general division of pharmacists will launch its campaign at the home of co-chairman Norman Latowsky.

Associate chairmen of the professional division are Dr. Bernard Shapiro, health professions; Ronald Appleby, commercial professions.

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UN vote reason for concern but not disaster: Jewish Agency head

By S.K. LAZAROV

TORONTO —

The director-general of the powerful Jewish Agency says he is not gloomy over the recent United Nations vote condemning Zionism and linking it to racism.

Moshe Rivlin, scion of an old and distinguished Jerusalem family, asserted that while the UN vote was certainly cause for concern in Israeli government circles, he personally did not think that it was disastrous.

In Toronto as guest of the United Jewish Appeal, Rivlin declared that he was not discouraged by recent events. Diaspora Jewry has rallied around Israel, providing her with moral support, and the inhabitants in many countries that voted against the Jewish state still favored Israel over the Arabs.

Simultaneously puffing on a fat cigar and munching an apple, Rivlin, 50, said he was encouraged by the "waves of sympathy" in Jewish communities around the world following the promulgation of the UN resolution.

"The rallies and the petitions reminded me of the overwhelming Jewish reaction after the Six Day War," he noted in an interview at the Sutton Place Hotel where he was staying.

"But the question is whether we — Israel and the Diaspora — will use this opportunity to seek Jewish unity and start a Zionist educational and information campaign," he added.

Rivlin is a member of a ministerial planning committee set up by Premier Yitzhak Rabin in the wake of the UN resolution equating Zionism with racism. The committee will convene an emergency meeting Dec. 3, in Jerusalem, to plan ways of combatting the anti-Jewish and anti-Zionist attack launched at the UN by the Arabs and their supporters.

One hundred top Jewish leaders from around the world have been invited to the conference, including Canada-Israel Committee Chairman Aaron Pollack, Canadian Jewish Congress President Sydney M. Harris, United Israel Appeal of Canada President Phil Granovsky, Montreal community leader Charles Bronfman and Canadian Zionist Federation President Phil Givens.

Speaking of additional encouraging signs associated with the UN anti-Israel resolution, Rivlin said he was highly pleased that a handful of nominally pro-Arab African nations did not vote with the Arabs and that France also adopted a similar position.

"The best sign is that France, which is not one of Israel's best friends, understood that a certain red line should not be crossed. So there is hope. That red line is one that nations daren't cross."

He disclosed that one of the aims of the conference of 100 leaders is educational in nature.

The information campaign, he said, wants to show Jews in both Israel and the Diaspora that Zionism did not just begin in 1948 or 1967 but, in fact, stretches back into the last century; that Zionism is the national liberation movement of the Jewish people; and that it is by nature vehemently opposed to all forms of racism.

Yet another objective of the conference is to spread the idea that the Jews, like any other people, are entitled to national independence and sovereignty.

Rivlin, speaking of Israel's heavy defence burden, stressed that there cannot be peace unless Israel is strong. Strength, he said, means a better economic and educational infrastructure, the closing of the social gap, the settling of the Galilee and, of course, the consolidation of the armed forces' rebuilding program.

A onetime consul in New York City, Rivlin said he did not think that the Egyptian president, Anwar Sadat, was an anti-Semite. But he remarked that he used anti-Semitic slogans and examples to deride Israel. He evaded the question as to whether the Arabs' resolution equating Zionism with racism was meant to inculcate anti-Semitism in the United States, but he did say that the implications of the resolution are anti-Semitic.

Addressing himself to the ramifications of the anti-Israel resolution, Rivlin expressed the hope that its backlash would deter the Arabs from trying to oust Israel from the United Nations.

He stated that Israel would under no circumstances leave the UN on its own accord. "I'm against such a move not because I have so much faith in the United Nations," he elaborated. "We're an equal partner in the family of nations and we'll attempt to correct any matters in the UN rather than depart the scene. I want to fight. The easiest thing is to leave."

Rivlin said he trusts the Egyptians far more than the Syrians because the former have begun to rebuild the cities along the Suez Canal while the latter refused to improve the shattered condition of the town of Kuneitra. "I'm not so sure the Syrians want to accept Israel's existence, but I have a basis of hope with the Egyptians."

Referring to the final disposition of the occupied Arab territories, Rivlin hinted that he would be ready for a substantial Israeli withdrawal within the framework of a fair settlement. He said he did not think much of the concept of a Palestinian state because it would be an artificial entity lacking economic or political stability.

Associated opens a nursery school in north-east Metro

By PATRICIA RUCKER

TORONTO —

On Dec. 1, Associated Hebrew Schools of Toronto will add another branch to its growing network. The newest addition is a nursery school, housed in two brand-new portable classrooms sitting on 20 acres of ravine land in north-east Metro. The move by Associated is the first by a Toronto Jewish day school into the area.

For parents of three and four-year olds in the Steeles Heights and Hillcrest Village neighborhoods, the opening of the nursery school on Leslie Street just south of Steeles can't come soon enough. Gloria Soban must now pack 9-month-old Freidele into a carriage and make two 40-minute round trips a day to get four-year-old Esther to the nearest public school.

"I can hardly wait," she says. "The new Associated branch is just down the end of the street." More important to the Sobans, though, is having their daughter in a Jewish school.

Esther Soban will be one of 90 children enrolled in two morning and two afternoon classes. And, according to Arthur Tannenbaum, executive director of Associated, the nursery is only the beginning.

"We are now undertaking a survey to determine the needs of the growing community in that area. All indications are that, if we put up a building there, we would fill it immediately."

The north-east corner of North York, bounded roughly by Victoria Park, Sheppard, Bayview and Steeles (with considerable spread north into Markham) is the fastest-growing area of Jewish population in Metro.

The land used by Associated for the new branch is presently zoned for recreational purposes, which included nursery schools. Of the 20 acres, only five are suitable for building.

Construction of a day school would require rezoning, but according to Tannenbaum, "we are hopeful that North York will see fit to designate the site for institutional use."

Si Kenen to speak

TORONTO —

Si Kenen, former editor of the **Near East Report** and one of Israel's most important lobbyists in Washington, will be here on the weekend of Dec. 6 and 7 to address Beth Tzedec audiences on the Middle East situation.

Kenen, a noted Middle East expert who established the powerful American Israel Public Affairs Committee in 1954, will lecture on American and Russian foreign policy regarding Israel and public opinion and Israel.

A native of Toronto and a graduate of the University of Toronto, he will be guest of Beth Tzedec's Israel Action Committee.

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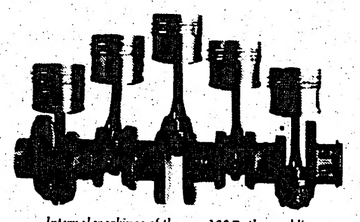
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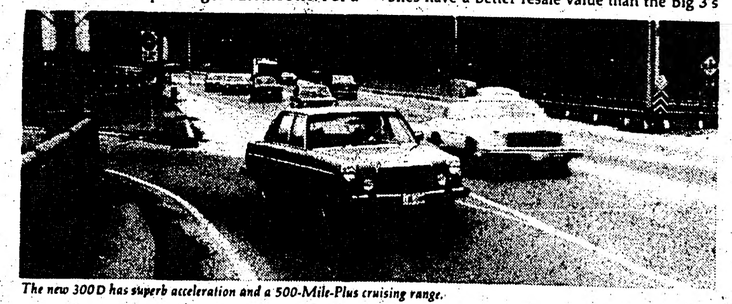
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